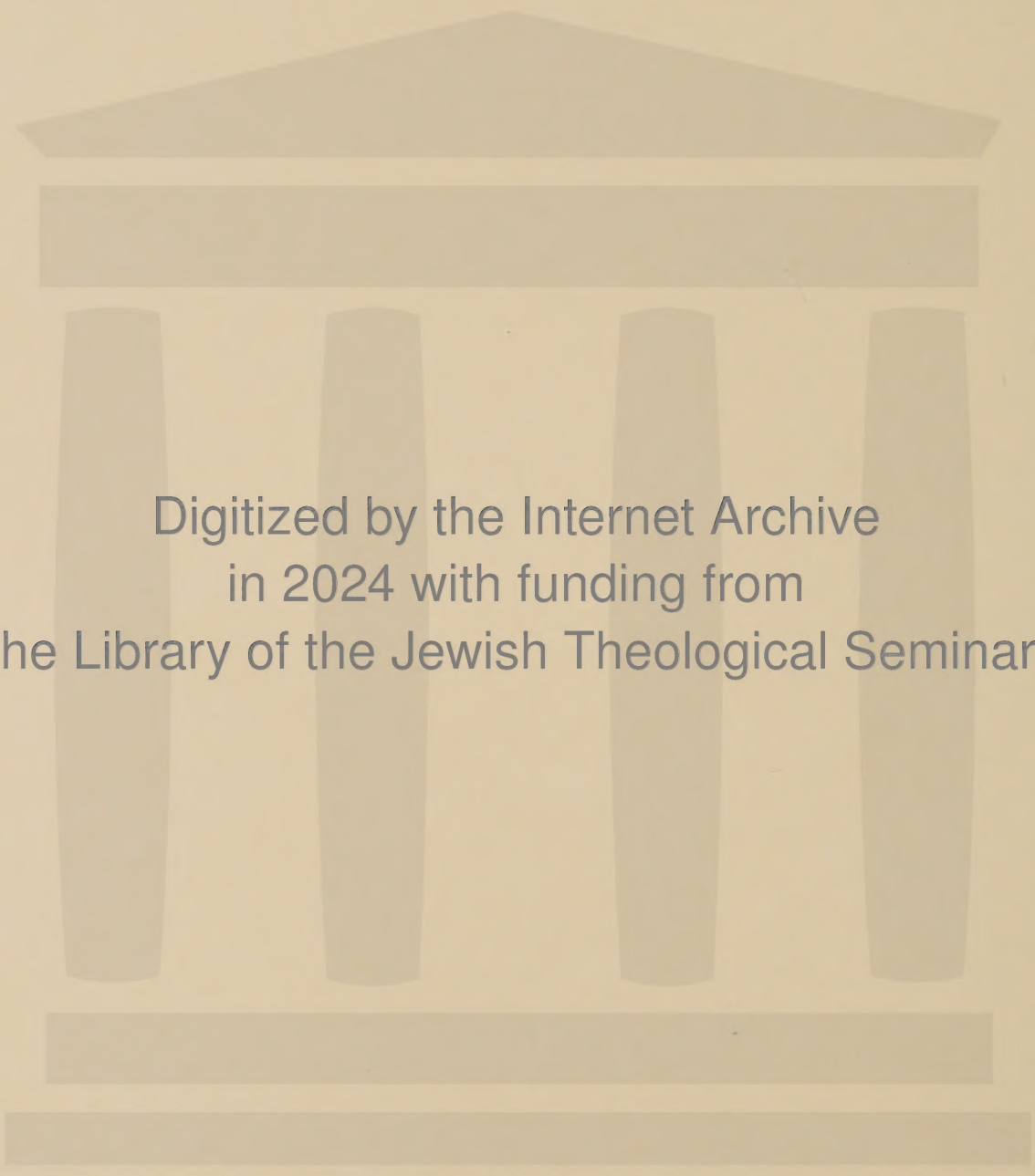
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political friends would have been compelled to make peace with the Emperor and the Pope and would have been obliged to surrender their spiritual advisor to the wordly hangman. M.L. backed by a prince who through the recent invention of new mining machinery had become one of the wealtheir individuals of northern Europe, was invincible." (Whither Mankind, p. 5a). This verifies my conviction that no spiritual/religious ideal stands the least chance of materializing without the backing of the moneyed powers. Not having a single friend among the rich Jews with whom I ought be on intimate terms I can see no likelihood whatever that my program for Judaism would come to be adopted.

Jewish life bears out the truth of the above generalization. There would not have been even a pretense at conservative Judaism in America if Schechter had not had a friend in Schiff. There would have been no Hebrew University if Magnes had not had a friend in Warburg. The reason there is no Jewish education in America is that Benderly has not been able to find a rich Jew to back him. Knowing that it is useless for me to expect even to interest any of the outstanding rich Jews in my program I was in the hope that a group of moderately well-to-do-Jews might equal in influence one of the prominent figures in Jewry. So far my expectations have been sadly dispelled. The middle class rich will seldom initiate any esthetic or spiritual undertaking without the incentive coming from the very rich. Besides our type of Jews who have managed to succeed financially are too preoccupied with their business affairs, or too outworn by business cares to have much energy left for undertakings to appreciate which they lack the background and education. Nevertheless it seems to me just now that if I am to give up my connection with the SAJ I shall be left without even the semblance of a backing and without the hope of ever getting one. On the

other hand in case I succeeded in putting out a book which would set forth in elaborate form the ideas I have in mind, would I not then get one of the more influential ones to become interested in my program? This explains why I am again in the throes of doubt whether or not to continue with the SAJ.

The lecture which I delivered last night on "The Test of Jewish Loyalty" at the Canton Jewish Community Center was attended by 84 people. I was in rather good form and managed to hold the interest of what seemed to me not too intelligent an audience. The only pertinent questions were asked by the two Gentiles who were present.

After the lecture I was invited to the home of Mr. Lunz who like Mr. Oscar is a member of the Reform Congregation although his upbringing was Orthodox. So anxious is he to give his children a Jewish education that he has a private teacher for them to instruct them in Jewish history. I found a few other people gathered at his home when I got there. Among them was a young couple, a physician and his wife. They have a child of four. Judging by their looks I would have taken them for typical Jews whose home life would have something unmistakenly Jewish about it. Yet this woman nonchalantly told the following story about her little girl: this little girl noticing a Gentile little friend of hers having a Christmas tree said to her mother "Mamma I have been good. Can I have a Christmas tree like Ruth's?" "No, my dear you can't. You are Jewish and Jewish children mustn't have Christmas trees." "No mamma, I am not Jewish and don't dare tell me that again." The child was broken hearted to think that she was Jewish. In the course of the conversation I learned that this young mother had attended the late Rabbi Levy's Sunday School in Pittsburgh. Rabbi Levy was to her a veritable god.

She loved and admired him to such an extent that ever since he died (now several years) she has not attended any kind of religious service.

I naturally was very much wrought up at the thought that a man who had such tremendous personal influence should have exploited it to win merely admiration for himself without leaving any of it to elicit enough loyalty to Judaism to prevent such a situation from arising as that implied in the story concerning the child of four who not only was not aware that she was Jewish but deeply resented her being identified as such.

* * *

Wednesday, January 9, 1929, 12 midnight

I got to Rochester yesterday at 4:00 P.M. and took a taxi directly to the JYMA where I had been scheduled to speak in the evening. As soon as the executive director, Mr. Roth, arrived I began to pump him for information about the Jews in Rochester. I learned the following: There are about 22,000 Jews out of a population of 340,000 divided as follows: 12,000 Orthodox, 1250 Conservative and 1750 Reform, 4000 Arbeiter Ring. The rest non-descript. The main industry in which Jews engaged is manufacturers and laboers in men's clothing. Until recently there were 10,000 Jews in that industry. Of late it is being invaded by Italians. A large number of Jews are associated with the film and camera industry as salesman, office help and mechanics. There is one large Talmud Torah conducted under Orthodox auspices. Formerly it had as many as 1000 children; at present there are not more than 350 to 400. There are 250 children in the Sunday School of the Reform Temple; about 100 in the Conservative Synagogue and 250 in the school of the Arbeiter Ring. The JYMA began as an organization of young men and women of Orthodox parentage. They used to meet at one of the synagogues. At one time they happened to discuss the New Testament. When the elders

learned of that they would no longer permit them to meet at the synagogue. This led to the acquisition of a meeting place of their own. More than 600 members are affiliated with the institution which has become too small to accommodate their needs. They are about the launch a campaign for a million dollar building.

Originally the lines between the Reform and Orthodox elements were so sharply drawn that they carried on their philanthropic work separately and there was considerable duplication of effort. The late Rabbi Landsberg, who was a Reform rabbi of the old school, contributed largely to the unfriendly feeling that existed between the two groups. His successor, the late Rabbi Horace Wolfe, who was a native American of Jewish German parentage, was rather sympathetic toward Zionism and on friendly terms with the Orthodox. This attitude of his together with the various campaigns during and since the war in which all Jews were expected by the general community to act united, has brought about an entente cordiale between the Reform and Orthodox elements.

Thursday, January 10, 1929

His successor, Philip Bernstein, a graduate of the JIR is quite an ardent Zionist. This situation contrasts very favorably with that at Buffalo where the negative influenceof the Reform Rabbi of the old school is still visible in the divided community.

The Conservative congregation has as its rabbi Josiah Berman a recent graduate of the Seminary. He is a good hearted fellow with very limited brain power. So far he has managed to draw large attendance at the Friday night services due to his being a new man, I suppose, and to the social hour after the service. The Zionist organization which numbers about 150 is not over strong. The Hadassah is very active. It has about 400 members. There is a Young Judea group consisting of 225 children divided into 15 clubs. These clubs

directed by a young lady who gets part of her salary paid from funds contributed by the members of the Reform congregation. At the building of the JYMA the council of Jewish Women conducts a religious school for girls. There is a class of young people studying Yiddish, another studying Hebrew and a third ceremonies.

On the whole there is a more intensive Jewish life apparently in Rochester than in most of the towns I have so far visited.

I began giving my talk to an audience of about 65 which increased to 100 shortly after. It was with great difficulty that I held their attention because most of those present seemed mentally unprepared for that kind of a talk. The questions that were asked after the lecture were few and irrelevant.

* * *

Friday, January 11, 1929

In this week's issue of the Nation there appears an editorial "Exist Sin!" It approves of H.E. Barnes' attack upon the notion of sin in an address he delivered recently during the recent convention of the American Association for the Advancement of Science. The discussion of the problem is carried on both by the protaganists and antagonists of Barnes is on such a low plane of intelligence that I am doubtful whether it is my duty to get into the fight. Men of the Barnes type have never learned from Arnold's literature and Dogma or from Santayana's writings not to reduce theological terms to exact literalistic definitions, or he would know better than to say "One may admit the existence of immorality and crime, but scarcely sin, which is by technical definition a wilful and direct affront to God -- a violation of the explicitly revealed will of God." He talks like a sophomore when he says "Modern science has shown it to be difficult to prove the very existence of God." Yet to expose these puerilities

of Barnes is to give aid and comfort to the obscurantists who raise a hue and a cry every time any one attempts to dispel the clouds of superstition which surround general principles. Unaccompanied by more specific means and methods as to how these principles may be lived up to they are nothing more than sacrosant platitudes. By putting the matter the way he did Barnes has hopelessly befuddled the issue, and the best thing to do is to keep quiet.

Yet it is deplorable that the commonplaces of the scholarly world should not get a chance of becoming the common intellectual property of even the mentally qualified among the masses. What is worse is that when these commonplaces do trickle down to the masses they become so vulgarized in the process that instead of broadening their mental horizon they lead to the substitution of a negative bigotry for a positive bigotry.

* * *

Saturday night, Jan. 12, 1929

There were 120 people present at this morning's services at the SAJ. The theme which I spoke on was the same as the one I used six years abo. It dealt with the fact that the oppressed turn oppressors when they get a chance to exercise their power. I was led to use that theme again mainly because it happened to have been taken by Charry, one of the Seminary men. When he came to consult me about the sermon that he was expected to give at the Seminary I let him read the outline of the sermon I preached six years ago. Not having much of a mind of his own nor being any too consciencious about helping himself to ready material, he tried to give little more than a transcript of my notes. As I was criticizing the sermon which he delivered I stated what he might have contributed to the thought if he had taken the trouble to analyze it a bit further. Of course I made no mention of the fact that he borrowed most of his material

from my notes. These additional ideas which have come to my mind since I had occasion to discuss the topic of the sermon were incorporated by me in the remarks this morning. I was especially pleased with the point I made that whereas it is the function of science to eliminate man's fear of nature, it is the function of religion and ethics to eliminate man's fear of man.

Dr. Shalom Spiegel called this afternoon with reference to the publication in book form of his articles on the Hebrew ~~Renaixxx~~ Renaissance. While I believe they are very much worth while I do not think that I could get the money from the SAJ for that purpose. I do not know why I am postponing publishing my own material.

* * *

Sunday, January 13, 1929

I saw last night the Guild Theater Play "Wings Over ~~Eurr~~ Europe." Although from the standpoint of dramatic technique it was adequate it somehow annoyed me. As I listened today to the very excellent talks on the play given under the auspices of the Guild Theater I realized why it had a disconcerting effect on me. It deals with the main problem of modern life, namely how to qualify man from the proper use of the tremendous power he had acquired through his control of the natural forces. Since the main object of a play is to entertain and not to call attention to social problems especially of so all embracing and urgent a character. I am afraid that the ultimate effect of a presentation on the stage is to give the people the illusion that by enjoying the play (assuming that they have understood it) they have actually wrestled with the problem. In that respect a play which deals with a social problem is as useless if not as harmful as a sermon. Both the uselessness and the possible harm are due to the problem being posed in such

general terms or in terms of some imaginary situation that the question of what to do about it never arises in the mind of the audience. The situation in this play turns upon the hero Lightfoot who discovered the method of dividing the atom and thus gained control over a power wherewith he might blow up the earth. The very remoteness of such a contingency leaves the listener indifferent to the real problems due to the actual inventions of invisible death dealing rays and poisonous gases. On the other hand the latter kind of problem is so real that it is too late and too serious a matter to play with it on the stage and make it subject matter for entertainment. I think I can understand now why Ibsen's plays which deal with social problems, or for that matter Shaw's, are out of place on the state.

The foregoing is entirely my own opinion and was not voiced by any of the speakers I heard this afternoon.

* * * *

Monday, January 14, 1929

Last Saturday Dr. Spiegel handed me a Hebrew article which he said I could publish in the SAJ Review if I wanted. It is entitled f.-10 . It is so entirely in accord with my own opinion as to what is radically wrong with the Teachers Institute curriculum that I hope to avail myself of the first opportunity to reorganize that curriculum. If a man who grew up in the environment of modern Hebrew literature finds that literature practically bare of permanent values I am convinced that it is my duty to compel the instructors of the Institute to lay less stress on the modern Hebrew writers and more on the rabbinic and the medieval. It is positively simple to have "our students read Eiter, I.C. Gorden, Fereberg and Brenner when they ought to be studying Bialik's Aggadah collection.

I find it very difficult to make up my mind what to say to Adler when I will discuss with him on January 28th the question of re-organizing the Department of Homiletics. There are times when I feel I ought to give up the SAJ and there are times when I recoil at the thought of not having the outlet for self-expression afforded me both by the pulpit and the Review. If I am restless and unhappy these days it is due to the interruption in my studying and writing. However repelled I am by the rabbinic studies (outside of the aggadic midrash) no sooner do I allow considerable time to pass without my engaging in them than I feel uncertain of myself. I wonder whether that feeling is a form of inferiority pain. Probably the sub-consciousness that a man in my position is expected to master the contents of rabbinic lore regardless of its inherent value contributes to my misery when I let days and weeks pass by without growing in the knowledge of it.

This unwholesome situation is aggravated in my case by my being spiritually at odds with the attitude that is being taken at the present time towards the proposed calendar legislation by the Jewish religious interests regardless of creed. I cannot see how we Jews can hope to obstruct the introduction of an improved calendar if it will be shown to be economically advantageous. Yet the contingency that the advantages of the proposed calendar being so conspicuous as to sweep away all opposition is not even considered by our leaders. That inflexibility of mind which renders us incapable of readjusting our mode of life to make it possible for us to continue as Jews despite certain concessions to inevitable necessity is the main source of my worry and anxiety as to the Jewish future. I was amazed to hear even a highly intellectual type like Rosenthal arguing that once we give up the traditional Saturday Sabbath there is no reason why we should have a Sabbath at all, and that it is

essential that our Sabbath be on a different day from the one observed as such by the Christians. How even he could be so purblind to the realities of life as not to see that the Jews have given up the traditional Sabbath and not having learned to observe any other day as a Sabbath they are without the primary means to spiritual and social development. In discussing the matter with him I realized my impotence in not being able or in not having the courage to speak out the truth as I see it. Oh if I had only a scintilla of the prophetic spirit how I would strive with all my might to make my people realize that it must render its mind plastic and flexible if it wants to live. Unless it can prove itself indifferent to the day in which the Sabbath is to be kept, but passionately eager to make whatever day it adopts as joyous and holy as were its Sabbaths of yore the Jewish people is doomed. What likelihood is there of its ever attaining that vitality and power of new synthesis? God knows.

Certainly not so long as our younger men who ought to know better are either so wrapped up in themselves or so blinded by tradition that they are the most zealous apologists for the status quo. A little while ago I read over Rabbi Simon Greenberg's (of Philadelphia) criticsim of my articles that appeared in the early numbers of the SAJ Review. It is evident from his criticism that subconsciously he is in hearty accord with my plea for revaluation of values, for in the end he arrives exactly at the same conclusion as the one which he makes the butt of his attack; yet he sets himself up as opposed to my views? Why? Because it means less need of facing squarely the present situation in Jewish life and being able to delude oneself and others that we can manage to survive without having to go through the severe process of mental and spiritual remaking.

* * * *

Tuesday, January 15, 1929

I cannot read anything about Zabotinsky without being profoundly stirred by the sheer heroism of the man, a heroism that in his case is shared to an equal degree by body and spirit. He is not merely a talker of big words but a doer of great deeds. In his defiance of governments and majorities both of his own people and of other peoples he had displayed a courage the equal of any displayed by a Ghandi or a Lenin. Unfortunately he seems to have something of a Mussolini streak in him. Moreover he is too much of a secularist to be capable of voicing the innermost Jewish aspiration. Yet I shall avail myself of the invigorating influence of his message on his assuming the editorship of the "Doar Hayom." It is quoted in the Ha Olam of December 28, 1928: (see p. 213 of Journal)

I feel like one who being chilled to the bone by cold and damp espies a hut lit up by the crackling falmes of an inviting hearth. Only this morning I had occasion to read Berkson's letter from Palestine. It had a most depressing effect on me. It ended with a note of despair as the spiritual possibilities of the land. Berkson is one of the multitude who like myself are not vigorous enough to translate their wishes into action and who therefore imagine that because they are powerless that the situation is desperate. Here I complain of Zabotinsky being too secular to be typically Jewish, yet when I read the following I grow ashamed of myself.

Nor is this an asseveration meant to cover an inner doubt, for the man does not content himself with mere affirmations; he translates them daily into deeds of initiative and daring.

Who would ever suspect that even the ancient Rabbis were not able to escape the influence of the Dionysian dance? Yet that influence is unmistakable in the statement of the two Palestinian Amoraim R. Berckya and R. Helbo that the Holy One will in time to come be ~~thx~~ chosen the leader of the chorus with the righteous ranged on both sides of him pointing to him and chanting "Such is our God, our God for ever more." (Shir Hashir Rabba on I3).

* * *

Wednesday, January 16, 1929, 8:20 P.M.: Just boarded train for Cincinnati

I have been on edge most of the time today. Wednesday is my day at the Seminary. When I start out from home I forget all my former irritations at that institution and look forward to communicating some of the ideas on Midrash and Bible interpretation. I work out the night before and to receiving some inspirational challenge from the students. For fear that I might be a few minutes late I take a taxi instead of the street car. No sooner do I enter the building than I begin to feel annoyed. The students loiter in the hallway with not a sign of making a move to enter the classroom although the bell has rung for the session to commence. I rush up stairs into the faculty room, put away my hat and coat, and from there into the classroom. Fully fifteen minutes are gone before the class is assembled. For some reason a goodly number failed to show up today at the Midrash hour. Then come questions which I suspect have more of a filibustering purpose than that of getting information. Before much headway is made the bell to end the session rings. I continue regardless of the signal. The men become restive. The bell for the next session is sounded. I have to let the men go. The same dawdling takes place during this interval as in the preceding. When I inform the men of the reading they have to do for the session following there follows half suppressed groans and protests.

Then some one pipes up about have to prepare for this or that examination. And before I get a chance to complete a thought this hour is over too. The third session is spent in listening to a sermon by one of the men. It is usually so hopelessly devoid of all ideas and form that I am totally at a loss what to suggest as to how it might be improved. There is absolutely no room for improvement. The students who are asked by me to criticise it usually make fools of themselves, which, of course, affords the rest an occasion for loud guffaws. The elocution teacher, Robinson, usually makes some inane remarks about the preacher's voice and pronunciation. Thus the three hours pass without a momentary gleam of intelligent or serious consideration of any of the intellectual or spiritual problems which these men ought to be preparing themselves to deal with.

In addition to the irritating attitude of the students which has become part of my weekly routine my colleagues on the Faculty contribute to my being upset. At the last meeting it was definitely agreed that instead of taking off two Wednesdays for examinations during the next two weeks that instruction be received on Wednesday, January 30. For some reason it suited Marx and Davidson to insist that I was to teach on Jan. 23 instead of on the 30th. That conflicts with my engagement to speak in Columbus on Jan. 22. Though I am sure I am right they insisted on having their way. I should have imagined they might have made an effort to accommodate me - but nothing of the kind.

Then the sight of the Executive Committee of the Rabbinical Assembly meeting recalled to me the insult meted out to me by the Assembly in not re-electing me to the Exec. Comm. after having taken an active part in all the meetings the preceding year and having prepared a paper for the Annual convention. To this day I am totally in the dark as to who maneouvered that move. I naturally suspect

Finkelstein. The very ignorance in which I have been kept as to what they had against me has not been calculated to put me in good humor.

Added to that Jacob Kohn's yelling out from the other end of the room in which the Exec. Comm. was about to meet as I entered to get my hat and coat, "Hey, Kaplan, I say, have you read the Second Birth by ". Every time he gets a chance to demonstrate that I am a faculty member of inferior status (in his opinion) he does so. And this is how he expects me to induce the members of the SAJ to sell their building and join his congregation which is head over heels in debt. Today he pestered me again on that subject. Never has the man shown the least effort to cooperate with me. He has been promising me for the last year to contribute an article to the SAJ Review. I preached not long ago from his pulpit. I took part in the dedication exercises of his synagogue. But he has not moved a finger to do anything I asked him.

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Thursday, January 17, 1929, 2:45 P.M.: On train to Cincinnati

I have begun reading I. Nissenbaum's פי ולב which I received from the author about two weeks ago. When on my returning from my western trip I found a package from Nissenbaum I did not even make the trouble to open it because I assumed that it contained some book of sermons by him. However, when I chanced to open the package Tuesday night I discovered that the book was his autobiography

The mere thought that I shall enjoy reading in Hebrew an autobiography written by a man whose life from a Jewish point of view is a link between the life of the old time Rov and my own contributed to my being unable to fall asleep till after 3:00 in the morning. The discovery of the book came on top of the thrill which I got from reading

Zabotinsky's statement as editor of the [illegible] . The realization that Jewish life is productive of outstanding personalities who are at last becoming articulate gave me the feeling that the cause of the Jewish people is far from being a forlorn hope.

No less important than literature for the renascense of our people is the emergence of articulate personalities. No matter how humble or undistinguished the person be so long as he succeeds in giving an integrated account of his life he transmits as permanent record a body of experiences that is just as unique, interesting and valuable as a new book or poem, insofar as that account of his life represents a combination of experiences that cannot be duplicated by the member of any other people. If Jews of the past had sense enough to write autobiggraphies like Nissenbaum's what a wealth of historical material we should have possessed. It is evident why biography or autobiography was a totally inconceivable art among the Jews of the past. Man counted for nothing; this world was only a preparation for the life in the world to come. Hence why bother with human trivialities of the here and the now? Is it not clear that the outstanding task for us Jews today is gradually to build up a humanist Jewish civilization? Therein lies the Redemption of Israel.

I have read as far as p. 93 in Nissenbaum's book. Seldom has a book kept me so spellbound. I would have continued it to the end without interruption if I had not had to get ready for the lecture this evening. Though the style is rather thin it is more than compensated for by the inherent interest of the narrative. That interest is due not to suspense in the unfolding of a tale of heroism or adventure but rather to the recognition and identification of fugitive impressions of life in the small towns in Lithuania gained

from conversations heard by me in my childhood years. I had often heard my father refer to his experiences in the Yeshivah of Wolozhim and to Rabbi Yehuda Leib Berlin who was at its head when he studied there. But never did I get a full and complete picture of how a Yeshivah young man came to the Yeshivah, what he did before he got there and similar detailed facts necessary to give vividness to the picture. Nissenbaum's book fills out those gaps in the picture. Moreover in the part of the book I have read so far I got the background of personadities that entered into my own life. Rabbi Jacob Joseph was chief rabbi of a number of downtown congregations when I came to this country at the age of eight. My father was at first a "Dayan" in his house and then broke with him only to be reconciled to him after R. Jacob Joseph became partly paralized. For many years the only impression I had of R. Jacob Joseph was that of an old time Rav who had not the least conception of the new world into which he was transplanted. In Nissenbaum's book, however, I see that he must have played an important role in the spiritual life of the Wilna community. Another personality is the "Ridwaz" or Rav from Slugh who helped to render the congregation Nehilat Jeshurun (the first congregation where I functioned as minister and later as associate rabbi) proof against adjustment to present day spiritual needs. I was twenty-three years old when he was brought by the elders of the congregation to supply them with the spiritual authority and sustenance which they would not think of deriving from me. My business was to be entirely with the children and the young people. As soon as the Ridwaz was injected into the situation I was up in arms. The experiences which my father underwent in his relations with R. Jacob Joseph and other rabbis planted in my mind a distrust of that species of rabbis, a distrust which in all the years since has seldom proved to be unwarranted. Somehow their ethical standards never correspond

with what has a right to expect from men who are considered spiritual leaders. To this day the Ridwaz lives in my memory as a good deal of a bully and shrewd business man. The reference to him in Nissenbaum's book while not derogatory is compatible with the impression he made upon me.

I am confirmed in my opinion that the monopolistic and tyrannical influence of Talmudism is responsible for the sterility of Jewish life in Eastern Europe. In the account of Nissenbaum's life during the first twenty years there is not a single suggestion of any original thought or aspiration. The greater part of those years are devoted to the one object of acquiring familiarity with text of one treatise after another. The greater the familiarity and the ability to remember the source of any passage the greater the social prestige. It was that which not only saved him from starvation but gave him a wife. What a paralyzing influence this glorification of passive absorpiton of totally useless and beautyless ideas must have had upon the thousands of able young men who, had they not been allured by the social prestige of all that learning might have left us a great heritage! This is not said in the spirit of the Maskil to whom the alternative to Talmudism was complete westernization. I have in mind the kind of intensely Jewish civilization in which religion and art and Hebraism could have been completely synthesized.

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Friday, January 18, 1929: On train to N.Y., 12M.

I was met at the Cincinnati station by Golub, Gamoran and Rabbi Fineberg. I had supper at the Finebergs. Gamoran and his wife were also invited. I felt very uncomfortable a good deal of the time I was there because of the tall lying I had to do to cover up the fact that I was to get back in N.Y. today after sundown. I made

believe that I might stop over at Philadelphia so as to be in N.Y. on Sunday, etc. etc. I cooked up that story in order to comply with Fineberg's expectations that I wouldn't think of arriving in N.Y. after sundown. Fineberg is one of the very few Orthodox graduates of the Sminary who though sincere in their Orthodoxy still think well of me, essentially (believe) because I am quite Orthodox in my practice despite my heretical views. Another such man is Rabbi Teller now in Chicago. That only explains but does not excuse my hypocricy in not telling him outright that I do not consider it wrong under exceptional circumstances to come home even after sundown.

The audience that came to hear me talk on "The Test of Jewish Loyalty" was larger and by far more distinguished than any I had had occasion to give that talk to before. Besides a goodly number of rather intelligent looking folk there were present many of the Hebrew Union College faculty and students, including Drs. Morgenstern, Englander and Idelsohn, a goodly number of rabbis and educators. I presented the subject in better style than before. Rabbi James Heller who had invited me to give the address before the Temple Brotherhoods introduced me in flattering terms. Yet strange to say the discussion after my address was the least stimulating of any thus far. It took a long time to get some one to ask a question and when the question was finally put it was far from being pointed or challenging. I was therefore all the more surprised to learn when I was later greeted and thanked individually by a number of those present that the lecture was well received.

From the few hints which Gamoran let drop I gather that he is not altogether happy in his work with the Union of Hebrew Congregations and that he would seize the first opportunity to work with Jews to whom the Sunday School is not the last word in Jewish education. He even alluded regretfully to the fact that he had offered in vain his service to the United Synagogue and stated quite frankly that he would take a position in the Seminary if it saw fit to give courses in Jewish education.

There is a lesson for me in Gamoran's experience with the UHC. It proves how miserable I would have been had I cast my lot with the Cincinnati crowd. Even foul air is better than a vacuum.

The train just stopped at N. Philadelphia. So annoyed am I hat haging lied to Fineberg about my staying over the Sabbath at Philadelphia that I would have gotten off the train here, but then I would have involved myself in so many more complications that I thought it best to remain on the train and get to New York.

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Sunday, January 29, 1929, 7:40 P.M.: Pittsburgh, Hotel Webster Hall

The last two days I have been feeling as though I was getting stale. The sermon which I gave yesterday died on my hands. I was trying to interpret from the poetic view the conception of God hardening Pharaoh's heart. One gifted with eloquence would have found a golden opportunity in such a thought as I indicated in the idea that the ancient Hebrews dramatized (and therefore humanized) their idea of God. When necessary they also dramatize the human being that incarnated for them some notion of evil and depicted him as a demi-god. I can account for my failure to stir the audience by the fact that the audience consisted of only 100 people (most of whom filed in the last minute and some even while I was speaking) and was not sufficiently large to be stirred or to evoke from me a stirring presentation

of the subject. There was also a crank seated in front of me whom I recognized as a heresy hunter and who naturally writhed atmy interpreting the Exodus story as a myth. I did not use the word myth because it has for most people merely a negative connotation. But he saw the point, and being a stranger who had never heard me before he squirmed in his seat and communicated his annoyance to me.

Last evening I spent in getting ready for the trip to Pittsburgh where I arrived this morning. The UPA workers had arranged a luncheon for this afternoon to be addressed by me. There were about 200 people present. The talk seemed to impress the people, but I was thoroughly dissatisfied with it. My English was atrocious. I felt humiliated especially as Mrs. Poole (who for some reason or other, as I have said before, gets on my nerves) sat alongside me. Although she complimented me on the talk I know she didn't mean what she said.

About two hours ago one of the Zionist workers came to see me. He complained of the waste of money spent in collecting the funds. He claimed that Mrs. Vixman who is the regional director, draws an annual salary of $5000 and $7000 for office expenses (minus rent which is obtained free). The sum actually collected last year was $32,000 and $20,000 arears of year previous. Even if what he said is only partly true it is enough to disgust anyone with the campaign and to take all the enthusiasm which one might derive from the inherent worthwhileness of the cause.

The feeling of hollowness and futility I experience these days is with me a natural concomitant of work such as I have been engaged in the last month. It seems that nothing will give me peace of mind except continuous study and writing. Yet I am totally at a loss how

to reorder my work both at the Seminary and at the SAJ to make it possible for me to live and work with a view to the greatest measure of self-fulfillment.

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Monday, January 21, 1929: 7:40 P.M.: On train to N.Y.

In the mood in which I was yesterday I could hardly have imagined that I would go through so successfully the two ordeals I had had before me, the talk on "The Test of Jewish Loyalty" before the Brotherhoods of the three congregations at Pittsburgh, and the talk on the Jewish Agency before the Cooperative Women's Group at Cleveland. I had begun to get tired of giving the former address and I had not as yet worked out the latter address - it being the first time I had been called upon to speak on the subject of the Jewish Agency. There were very few addresses that I put over with greater effect than these two. Last night I had attendance of over 700; the people were none too intelligent; Rabbis Rose, Lichter and Hailperin sat on the platform - hardly a situation calculated to stimulate me into being at my best. Moreover I was still laboring under the sense of staleness. Nevertheless I came off with flying colors. The talk had snap and verve and humor and diction and fluency. Could I want anything more.

But if ever I surprised myself it was this afternoon. The talk was worked out this very morning on the train from Pittsburgh to Cleveland. It was the type of talk I had never had occasion to give before. Fortunately, however, I happened to hit upon a very interesting thought with regard to the Agency, namely, that it marked the third stage in the evolution of the idea that Palestine was indispensable to Jewish life everywhere, the first stage being that of self-emancipation (Pinsker) the second that of political recognition of our self-emancipation (Herzl). In this last stage inaugurated

by Weizman the emphasis has been placed upon the need of sufficient economic resources to accomplish the self-emancipation, a need which cannot be met unless the maximum possible number of Jews be gotten to participate in the upbuilding of Palestine. The novelty of the idea added wings to my words. Besides I had in the audience a group of very distinguished listeners, Tschernchowski, the poet; Dr. Feldstein who came to get money for the Hebrew school headed by him in Kivino; Rabbis Goldman, Nowak and Brickner, Dr. Dushkin and Mr. Friedland, to say nothing of the 200-400 women who were present. The presence of these men instead of upsetting me acted as a powerful stimulus to be at my best, and I was for once at my real best.

After the address last night at Pittsburgh there was the usual answering of questions. This time, as was to be expected from so large a crowd there were a few cranks. One man especially who said he had admired me and looked up to me eighteen years ago because of the piety for which I was then noted, almost made a scene by the manner in which he attacked me for daring to say that we Jews do not know how to conceive God and we have to look to non-Jewish sources for theological enlightenment. He waxed eloquent about רמב"ם Maimonides and the "Hobot Ha-Lelalot." I was really glad to be challenged that way. It made clear to me that I was not fighting merely windmills.

As though I needed to be convinced that the inherent interest in things Jewish does not extend beyond the professional Jews, I learned for the thousandth time from Kolodney who has charge of the educational work in the YMHA that no Jewish courses hold out for any length of time unless they are recognized by the secular institutions of learning and those who take them given academic credit. When I

argued that people do not care to take on unnecessary work which will not improve their social standing or add to their income he asked why so many young people take part in rehearsals for plays, coming often and staying late and submitting to considerable drudgery. My reply to him was that these rehearsals afforded them recreation. In my talk before the Brotherhood I added that it is just in respect to increasing the range of sources of entertainment in the Jewish spirit that the scope of Jewish life must be enlarged.

How little the European Jew who comes to this country is able to appreciate this lack of interest in things Jewish was brought home to me this afternoon. A number of us gathered in Rabbi Goldman's home. Dr. Feldstein was holding forth on the pusillanimous attitude of the teachers and the rabbis in this country who have permitted the ignorant laity to take hold of Jewish affairs and to reduce the requirements of Jewish knowledge to next to nothing. We should have read the law to the laity as to how much of Jewish education the children ought to be given. When Dushkin, Goldman and I indicated to him the difference in conditions between here and Lithuania he had nothing further to say.

Another instance of the process of attrition which Jewish life is undergoing is the elimination of Friday night services and the substitution of Sunday services. Only last year the inauguration of Sunday morning lectures was seriously discussed at one of the SAJ members' meetings called especially for the consideration of that question. Recently Rabbi Israel Goldstein introduced Sunday services into his synagogue. Why should he hide his light in a bushel and be the obscure Friday night preacher talking to but a few hundred when he might figure among the noted Sunday morning orators who have large audiences on Sunday mornings and whose sermons are reported in the Monday morning issue of the N.Y.Times? We are

all human and a weekly free advertisement that is sure to increase the demand to officiate at weddings and funerals and to raise the charge for an occasional lecture one is called upon to give out of town is too strong a temptation to withstand.

Today after the address I delivered to the Women's Coopera tive group, Rabbi Nowak wanted to get my opinion concerning the Sunday morning services. The initiative to introduce such services in his Temple which is conservative was not taken by him but by the president of his congregation. The latter has been so insistent that he almost succeeded in forcing out R. Nowak from the pulpit of the congregation. Although Nowak was reelected for a period of three years it is evident that he will not be able to hold his position in that congregation if he will continue to oppose Sunday services.

I was met at the Cleveland station by a Mrs. Cohen and Mrs. Brickner (Rebeccaa Aaronson). Mrs. Brickner gossped to me a good deal about the four rabbis of Cleveland. She stated that Rabbi Silver has been in the main responsible for the failure of the Cleveland Bureau of Jewish education to make any headway. He has made it a point to denounce the futility of the effort to teach the children Hebrew. Both she and others have told me that he is playing the zealot in the cause of religion as against Jewish nationalism. From what was said about his megalomania by Rebecca, Goldman and Dr. Feldstein it appears that even in a rabbi's religious mysticism is compatible with pride and worldliness, especially when one can exploit that mysticism to the tune of $20,000 salary a year. Dr. Feldstein comes from the same town in Lithuana where Silver was born. He knows Silver's people very intimately. Yet so shabbily has Silver treated him that he fumed with rage when he spoke about Silver. According to Goldman Maurice Samuels is working on a take off of Silver

entitled "The Mystic Makes Good."

Dushkin is advising Goldman to come to Chicago. I think it is to the best interests of Goldman and of Conservative Judaism for Godlman to settle in Chicago. Silver has done a great deal to make his life miserable in Cleveland. Although he can manage to hold his own, the consciousness of having to run a neck to neck race with Silver is not conducive to peace of mind. Besides there is a tremendous field in Chicago for Goldman to be effective in.

I was amazed to learn that R. Kadushin suddenly resigned from his Chicago ~~pulpit~~ pulpit. He took that step apparently to shock his congregation into activity. It seems that, once having assured themselves that he is a fairly good speaker and is sincere in his work, they demonstrate their confidence in him by no longer thinking it necessary to come to synagogue. They are so sure of him by this time that they can trust him to say the right thing and to say it well. Let others now convince themselves what a good rabbi Kadushin is. Evidently this attitude of theirs got on his nerves and he exploded. Perhaps the example set by Freehoff of threatenting to give up his Chicago Temple and to accept the offer of St. Louis led Kadushin to take this step. Whatever may have been the motive or provocation the rabbinate seems far from being the kind of calling that is conducive to saintliness.

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Friday, January 25, 1929: 10:20 A.M.: On train to N.Y. from Columbus

I started on the last alp of my lecture itinerary last Wednesday. I left for Harrisburg, Pa. at 2:55 and got there at 6:55. I was met at the station by Mr. Harry H. Brenner, the president of the so-called conservative congregation of which Geffen had been rabbi.

Brenner had written to me inviting me to have dinner with him, stating at the same time that his home was strictly Kosher. He took me to his home and while there I we discussed rabbis. Everywhere the same story: the Jewish community having a population of about 4,000 divided mainly into Reform, Orthodox and In-betweens. The Reform Congregation representing the wealth and social influence of the community; the In-betweens representing the younger element of the Orthodox group seeking social status and looking for a rabbi who can be a match socially for the Reform rabbi. They have not any standard or tradition to follow in their selection of a rabbi. Any brazen-faced swindler with a glib tongue is liable ti impose himself on them.

While at dinner the Executive director of the community center, Paul Goodblatt came. I must admit I found him to be a more pompous and less sensible director than any of those I had occasion to meet in the course of this itinerary. When he told me of his fight with Geffen on account of Geffen's giving the credit to his congregation for the existence of a school which Goodblatt had asked him to organize in the community center, I could readily see that Geffen was right and that this man must have been one of those who had embittered his life. From what Goodblatt told me about Brenner I could also see that the description that Geffen had given me of Brenner as a hard imperious type who tried to dictate to the rabbi was entirely correct.

The building known as the community center was the worst pest hole of a public building I had ever occasion to be in. No self-respecting community would permit itself nor no really able executive director would be willing to function in such a filthy hole.

The talk I gave was vigorously applauded. An elderly lady who has charge of the Sunday School Work in the Reform Temple headed

by Rabbi Buchstater wanted me to give my idea of God. The audience being much smaller than the one I addressed in Pittsburgh I felt that I could venture to state my idea as formulated somewhere above. The answer pleased the people very much. The old lady too was delighted because it harmonized with what her rabbi always says about God being love, etc. God knows I didn't mean to be in such company. (Now this is no snobbery, but I naturally cannot share the taste of the Reform populace in their worship of the glib-tongued go-getters).

After the lecture Brenner had me come to his home again and he also invited a number of his friends. Those who were present kept on asking me questions about Judaism and there ensued one of the most lengthy and lively discussions I have had in months. I could see that those present (there were between 15 to 20) were extremely interested in and delighted by the concept I developed of things Jewish. It was with difficulty that I broke up the company about 12:50. I left for Columbus, O. on the 1:12 A.M.

At the Columbus Station where I arrived yestereay at 2:14 P.M. I was met by Rabbi Rivlin who was responsible for my coming to Columbus. Instead of taking me to his home he did the sensible thing of taking me to the YMCA where we took a sweat bath, got a good rub down and rest. During the entire time that we were together he was telling me about his congregation. Before the war it was known as a Hungarian Congregation. They were hated heartily by the rest of the community because they were close fisted and kept aloof from all commercial undertakings. Since the war they have changed their name though the trait of self-centeredness still runs strong. They look upon the congregation essentially as a social club. The religion is merely a conventional requirement, but the less of it the better. The rabbi who like Rivlin takes his function of teacher and preacher seriously is

regarded as somewhat of a nuisance and it is not all an uncommon complaint that he is too much of a rabbi or too Jewish. Withal that it appears, from what I could gather, that Rivlin has succeeded somewhat in altering their outlook and in developing in them an appreciation of spiritual values. The constructive influence of men like Rivlin is unmistakable. If not for men of that type there would not be a vestige of Jewish life remaining within a generation or two. Of course it is a pity that in addition to their patience and sincerity these men do not have the intellectuality and the polish that might enable them to attract to Jewish life the most worthwhile and creative men and women. In all probability, however, if they had possessed intellectuality and polish they might have been lacking in the stolid virtues without which it would never have been possible for them to work with their people most of whom are ignorant and vulgar.

The very circumstances under which it was possible for Rivlin to invite me to Columbus indicate the nature of the crowd he has to work with. In every one of the communities to which I was invited to speak the fee I was paid was part of a sum set aside for cultural work. Rivlin's congregation, however, wouldn't think of spending any money on such work. What Rivlin did was to issue individual tickets which he himself had to sell in order to get enough money together to pay the fee due me. I suppose whenever he happened to meet a number of his people gathered for some purpose he tried to sell "Kaplan tickets." In one instance after he got through officiating at a funeral service he tried to sell these tickets. This led one of his people to remark "I have no respect for the man." It was no doubt in poor taste for Rivlin to be selling tickets altogether; but then again what should he have done if the congregation is too miserly to spend any money to invite outside speakers?

So long, however, as Jews buy tickets to listen to a talk on "Judaism As a Civilization," and so long as they make use of those tickets in spite of the rain and the sleet (which made even automobile travel unpleasant last night) it is our duty to hold out and do our utmost to lift our people's life to higher levels of existence. After all these very people whom I describe (perhaps uncharitably) as ignorant and vulgar sat and listened attentively for an hour and twenty minutes to the discussion of the inner problem of Jewish life. When I was through they applauded to the echo. (By the way the synagogue does have a terrible echo). Many came up and thanked me and asked me to come again soon. Does not all this mean that with much effort and patience we shall in the end obtain tangible results?

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Saturday night, 12 A.M., January 26, 1929

This morning I preached to an audience of about 100 on "The Idea of God." This is the first of a series of talks that I am planning to give on Sabbath mornings. I cannot see why there should be no way of interesting the average layman in the conception of God. So long as we shall assume that no Jewish audience in a synagogue can listen to a talk on the conception of God then there must be something wrong with the belief that the conception of God is important. Perhaps the conception of God is really not important. In that case why do the modern Jewish theologians especially of the Reform school give the impression that the mission of the Jew is to advertise the Lord? While I would never take the extreme position of the Reformists that the main business of the Jew is to be a theologian I certainly am of the opinion that from the standpoint of culture and civilization the Jew ought to take a live interest in the idea of God.

But the question is how to win a hearing for a discussion of the God idea. The thought occurs to me just now that perhaps

religion is doomed to be eliminated from the life of the average person not because it is untrue but because to be true it has to be too involved and complicated for the ordinary mind. In other words personal religion or religion which is a personal acquisition and experience would have to be confined to the few who have the background and the ability to follow a metaphysical argument. The majority would have to get along with folk religion. In the literature of folk religion the term God is to be used in a poetic sense and manner with an occasional touch of mysticism. Before definitely deciding that it is absolutely hopeless to try to interest the average layman in the God idea I shall try an experiement. Today's talk is the beginning of that experiment.

About two years ago there appeared a symposium on "My Idea of God," contributed to by clergymen of various denominations and edited by Joseph Foot Newton. My plan is to give a resume of each essay to be followed by a criticism pointing out the arguments which are weak and those which are plausible. Today I discussed the opening essay by Enelow in which he gives his - that is the Jewish - idea of God. I have no way of telling whether the people were interested or not. Like an icile with a toothache describes their usual reaction. According to Rosenthal who was at the services with his wife, the talk seemed to deal with unrealities which means that it was boring. That is, I believe, his wife's opinion, which I ought to take cum grano salis, since she probably has a prejudice against God, being a rabbi's daughter. Even Rosenthal missed the point which I really had in mind to show the inadequacy of the official views on God, whether they be Jewish, Catholic or Protestant. In fact, it was the very unreality of the official views that I want to expose. Why didn't I say so expressly? Perhaps some secret inhibition and the desire to be as little destructive as possible.

I see, by the way, that Abba Hillel Silver refers to me disparagingly as the chief exponent of Judaism as a civilization and as a timid liberal. Although it hurts to be called timid, I must admit that he is right. That honest I shall be with myself and confess to not displaying the courage that my views deserve.

Lena and I visited the Unterbergs this afternoon and found him and his wife sick with the grip. Hers is a lingering illness. She is gradually wasting away. He took sick mainly as a result of his learning the truth about the fatal condition of his daughter Adele. Poor Isidore has had to bear the brunt of the responsibility of keeping her parents in the dark about her condition. He couldn't stand it any longer. Now that he let slip a remark which opened his father-in-law's eyes to the truth his wife and sisters-in-law blame him for having brought this state of ill health and mental depression on their father. In the conversation that Isidore had with me while I was there he dropped a very wise truth: "The trouble," he said "with Mr. and Mrs. Unterberg has been that they have never known what it was to face trouble and to take punishment. They have always known success and whenever any trouble or difficulty presented itself they always tried to evade and escape it. In life one has to be a sport." This opened up to me a reservoir of ideas on the question "What should one do to accustom himself to face trouble like a man?" Was not that the real purpose behind the various ascetic ideals of the ancients? Is not asceticism meant chiefly to render a person callous to all manner of personal trouble, and is not the acquisition of such callousness a requisite to peace of mind and serenity?

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Sunday, January 27, 1929, 12:15 Midnight

This morning Dr. Benderly came at my request. I had told him that I wanted his advice in view of my having to make an important decision. I had reference, of course, to the readjustment which I shall have to make in my work in the Seminary. His suggestion with regard to the latter was that I should continue my work as at present but should ask for an assistant who would help me by giving individual attention to the students. I then enumerated the other institutions with which I am connected to see whether I ought to continue with them. From the way I represented to him the value of the SAJ as affording an opportunity to be in touch with the laity and an outlet for self expression, he inferred that I ought to continue my work with it. When I mentioned the Teachers Institute I told him that I have been unhappy about it on account of the possible loss of morale due to his drawing off for the academy which he is organizing the more talented and promising graduates of the Hebrew High School he explained the purpose he had in mind in establishing the academy in so convincing a fashion that I had to admit he was entirely in the right. To top it all he pleaded with me that I should cooperate with him in moulding these young men in accordance with the ideals that I want to see realized in the rabbinate, in Jewish educational and in social work. The upshot of the discussion with him was that instead of finding out from what lines of effort I ought to withdraw he held up to me a highly alluring prospect of making disciples, a prospect that would inveigle me into more teaching. When I mentioned it to Lena this evening she flared up. If I am to give up the SAJ she maintained it would be criminal on my part not to concentrate on writing. She is certainly right. The question therefore really resolves itself whether I should hold on to the SAJ. I would not hesitate for one moment answering that in the negative if I were

sure that Phineas will somehow manage to eke out a living. Otherwise his condition is liable to rob me of the peace of mind which I would aim to obtain by giving up the SAJ.

The instruction I give in the course on religion in the Teachers Institute took this afternoon a new turn. A large number of students in both the senior and junior classes told me that they were not benefiting by the course because the use of Hebrew prevented them from grasping fully what I said and from discussing freely the ideas which I expressed. Without further ado I taught in English, to my own relief and to the relief of the students.

What is going to become of this problem of Hebrew? Benderly rightly described it as a fog that rests on all that we do. He realizes fully the handicap that Hebrew places upon instruction and yet he considers its value in supplying atmosphere as too important to be completely displaced by English.

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Friday, February 1, 1929, 1:00 A.M.

An entire week gone without having formulated a single new idea, a good deal of routine work neglected and a bad attack of moodiness constitute this week's log. At the bottom of my inner demoralization has been thefeeling of being at a loss what to do to shake the SAJ out of its lethargy. I did not have to investigate further to become convinced that it would not do for me to continue on Sabbath mornings the discussion of the God idea. The moment there is the slightest lapse of interest on the part of the members there is established a permanent excuse for their not showing up again. The pull of the life about them is far too strong for even the most inherently interesting type of service or lecture to hold them to the synagogue. Unless the people be moved of their own accord to make or to find Jewish institutional life satisfying no

efforts on my part can succeed. I have gotten to a point where I can no longer give them the type of sermon I have been giving them all these years. I have practically exhausted the range of ideas which have for them enough of both novelty and familiarity to hold their attention. All attempts on my part to go beyond that range have proved futile. The main reason for my having wasted the entire week was that I started reading two books and went to see a play in the hope of finding subject matter for preaching. I should no doubt have enjoyed the books had I read them for their own sake. One of the books could even be the subject of a lecture if I were to spend two additional days on it. But how can I permit myself to give so much time to what is in the last resort a half to three quarters of an hour entertainment. If I could count on an audience of about 500 to enjoy the entertainment I would not be so reluctant to spend much time in preparing the lecture. But to entertain an audience of at most 100, only 25 of whom really can carry away something of what I say it is entirely too dear a price to pay to spend three days preparing. In the meantime the days sped by without my accomplishing anything.

A letter that I received from Dr. Honor added to the disconsolate state of mind with which I got up this morning. He is in debt, his responsibilities are growing, he hasn't enough to live on, he is offered a position where he could receive more salary but he wants to continue working with the Teachers Institute. He has a sense of loyalty and wants to do what is right but he must make ends meet. The two things don't seem to be possible with most of us. Another letter which I received from Rabbi Steinberg asking me to send him post haste my opinion whether it is right to admit Jews married to Gentile women as members of his congregation. He himself has already decided in the affirmative and now he wants me to confirm his opinion.

The chaos in our life as Jews that makes such questions a common occurrence, the presumption of a young man just out of the Seminary to render decisions in so serious and complicated a problem, and the rationalization of what looks like eagerness to swell the membership list, all these facts were preying on my mind, when I was suddenly jolted out of this self-indulgent moodiness by Lena telling me what a terrible week she has passed through. Sunday night while sitting in the SAJ auditorium she began seeing double. She was afflicted with that trouble a year ago last summer. The doctors then put it into her head that such an affliction was in some way connected with sleeping sickness. She was naturally very much frightened when she found herself seeing double again. She went to see three doctors and it was only this morning that she was told that she was in perfect physical condition. But the fright and the shock upset her tremendously. I had noticed of course that she was very much depressed but I imagined it was just a passing mood. When she told me tonight what she had gone through I grew ashamed of myself for the assumed worries that I allowed to get the better of me and was overcome with a sense of gratitude for having so brave and devoted a wife who sought to spare me the anxiety that I would have experienced if I had known about her ailment earlier in the week.

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Saturday night, February 3, 1929

At last I did something that will force action on the part of the SAJ. When I got up this morning my head was heavy and it was by sheer force of will that I overcame the desire to go back to bed instead of going to synagogue and preaching. The only reward which I got for this self-conquest was the sight of a handful of men and women with now and then a newcomer taking part in the service which dragged along drearily and listlessly. It was 11:05 when I had to

give the sermon. There were present then about 72 people, mostly strangers. Of those present less than half had heard the portion of the week. My mind ached to think how our people are becoming estranged from the Jewish universe of discourse. Moses, Jethro, the story of revelation are coming to figure less and less in the career of their consciousness. Of what value can any sermon be to them if they lose mental contact with Jewish thought content? Two or three years ago most of the congregation was in the synagogue by 10:30-10:45. Nowadays they begin to troop in at 11:15-11:30. This morning my patience gave way. Instead of giving them the sermon I had prepared I stated quite dispassionately that this Sabbath marks the seventh anniversary of our first SAJ service and that the poor attendance which was a sad commentary on the progress of the SAJ was due to the fact that the Board of Trustees was derelict in its duty and failed to live up to the responsibility it had assumed. During the Amidah Albert Rosenthal consulted Wachman and when the service was over he announced that in view of what happened this morning a special members' meeting would take place next Monday night. I left before the congregation was through singing Adon Olam because I could not sincerely bless a congregation that by its attitude and action contributed to the spiritlessness of Jewish life.

At five this evening Albert Rosenblatt, Joe Levy and Lubetkin came to discuss the SAJ situation. I made it clear to them that it was useless to think of any plans to improve the services so long as the organization was without active leadership, I pointed out that it was their duty to relieve Harry Liebovitz of the chairmanship since his physical condition made it impossible for him to devote much time to the organization. However, neither Joe Levy nor Rosenblatt is willing to shoulder the responsibility but they realized that there was no body else who was both willing and

qualified to assume the chairmanship. In the meantime they are sending night telegrams to the members over Harry Liebovitz's signature for which they got the consent of his brother Abe Liebovitz to whom they phoned while at my house. What all this will lead to I cannot tell but at least the benumbing spell which has been resting over the SAJ has been broken.

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Sunday night, February 3, 1929, 1:00 A.M.

My mind has been in a turbulent state all day, although outwardly I have appeared calm. When I woke up it was to worry over the tendency to forget names of people I know very well. Later it was to feel upset about Lena's trouble with her eyes. I know that she worries. A certain degree of insensibility in the left side of her head which she experienced this morning made her wish that she had made the appointment with the nerve doctor for today instead of tomorrow. I myself felt physically indisposed and absented myself from the classes at the TI this afternoon. Instead of helping me, the failure to attend to my work only made matters worse. But I managed not to betray my state of mind. Lena and I visited mother, Sophie and Phineas this evening. We stayed only long enough to eat supper because I wanted to do some work before I went to bed. With all my efforts to buckle down to some definite piece of work the days pass by like so many telegraph poles past a speeding train with nothing to show except this tale of woe. All my time goes into indiscriminate reading. For example I read Einstein's article in today's N.Y. Times on his recent publication. I understood enough of it to wish that I had the time to give to the study of physics and mathematics and to deplore bitterly the fact that I never had any one to teach me to understand those subjects. I am quite sure that if I had had the opportunity to delve into higher mathematics I might have

been able to discover some new formula which might have thrown light upon some of the fundamental problems of reality. Then I turned to Sigfried's America's Coming of Age to find some material for the paper which I have to get ready for next week's SAJ Review. What I read was interesting, but it had no bearing on the purpose which I had in mind. Then in the course of clearing up the desk I read a number of articles in Hebrew and in English upon such a variety of subjects as the task of the Zionist Organiz ation, a review of a play on the boards called The Street Scene and an article on the question Can the Prosperous Be Religious? I cannot but view that way of spending a day as mental dissipation which has as much of a debilitating effect as a physical debauch. But what am I to do if I must be constantly on the alert for ideas that will help me in my work as a popularizer of commonplace truths. I would have given anything in the world to be able to work out a paraphrase of the Midrashic and Aggadic Literature or to complete any of the other pieces of work in which I have a genuine interest. No one realizes the extent to which the task of popularizing knowledge of any kind can be pursued only at the cost of any genuine thinking. I assume that to be the tragedy of all literary and artistic effort which is paralized by the need of supplying pot boilers. It is only genius which is sufficiently confident that it can achieve results worthy of the sacrifice in income and comfort that can give one the courage to refuse to waste itself on pot boilers. Lacking much self-confidence I have divided my energies between trying to do some original work and learning the art of popularizing. Not that the SAJ work which consists of popularization of Jewish teaching has brought me fabulous sums. Per contra, the very smallness of the monetary gain --the seven years of toil, not counting the three and a half at the Center -- have brought me little more than twenty thousand dollars)

is the cause of my regret for having foolishly given up a good part of the last ten years to no worthwhile purpose. On the other hand small as that income is with the possibility of having to meet greater obligations than those I am called on to meet at present I would be taking a great risk were I to let slip even the modest income which the SAJ brings me. The trouble is I know that such petty calculations are unmanly and bespeak a spirit of very small proportions which in turn is a reason for feeling contemptible and unhappy.

One might ask why waste time writing this stuff instead of concentrating on the tasks which might have some objective value? The only answer I can give - and it is no mere excuse - is that for those tasks I need long stretches of free time. Such time I am precluded from having by reason of my being continually on the lookout for sermon and lecture material. Whereas for this diary any spare half hour or hour is sufficient. Rather than reading another article I resort to this means of preventing some portion of my consciousness stream from disappearing into immediate and absolute oblivion.

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Monday, February 4, 1929, 11:30 P.M.

This morning at 11:00 Dr. Honor and I went to see Dean Russell of Teachers College Columbia about getting him to confirm what he had led us to expect in reference to the amount of credit that would be granted to the students of the Teachers Institute. From the correspondence I carried on with him last September it appeared that our students would be given at least 60 credits for the 80-85 hours of work done by them. He asked that I wait for the official confirmation of his approval before making announcement of what TC was ready to do for us. The matter hung fine until recentlywwhen he turned it over to one of his myrmidons, a Dr. Lenton, who returned a report according to which our students would be entitled only to 40

credits. Dr. Russell realized in his conversation with us that he hadn't lived up to what he had led us to expect and tried to cover up his retraction with some flimsy excuse. He left himself, however, an opening by which he might be able to redeem himself. He promised that he would have our proposal brought up once more and have us confer with Dr. Lenton.

Dr. Benderly was supposed to have been with us in this conference with Russell but he was delayed and arrived just as we left Russell's office. As we were walking on Broadway we discussed the question whether the ZO had a definite function to perform and whether I should retain the chairmanship. I was surprised to hear him argue that the ZO has become indispensable now not as a fund raising organization but as an instrument of developing Jewish life and culture in the Diaspora. According to him my present position in the organization afforded me a rare opportunity to transform the ZO into an instrument of that kind.

I have tried to put in some reading on the question of the relation of Jewish life to the economic factor in the modern environment but made no headway. What I read in Tawny's Religion and the Rise of Capitalism was unusually interesting and suggestive but it had no bearing on the question.

About 8:30 Lena and I went to Mt. Sinai hospital where Adele Unterberg lay dying. Her end is expected any moment. Her brother Clarence took me aside and had a long talk with me about the meaning of Adelle's death in the light of religion. He began by saying that it is just such a case that makes one an atheist. I pointed out to him that a case of that kind should lead to a change

in the traditional conception of God but by no means justify one in denying the existence of God. It was the most intelligent discussion that I have with him ever since I have known him. He admitted that when he got to be eighteen years old he began to question the value of the prayers and although he has continued reciting them he has often charged himself with being a hypocrite. It seems to me that it was this self-suppression that accounts for his seemingly foolish actions and familiarities with people toward whom one would naturally expect him to be on his best behavior. The latter part of the discussion was not quite up to the level of the first part. He expressed his displeasure at the seven days of "shiva" he will have to sit for Adelle and having to deprive himself of all social entertainment during the eleven months after her death. When I stated that I myself do not approve of this prolonged agony being made an object of ritual law he seemed to have felt somewhat relieved. Dr. Poole too, he said, hinted that he felt the way I did about these observances, but he would not want to be quoted to that effect.

* * *

Tuesday, February 5, 1929, 9:30

According to the arraggement Clarence Unterberg made with me last night, I arrived at the Unterberg home at 9:00 in the morning to try to comfort the old man when Clarence would break the news to him about his sister Adelle's death, for Adelle died during the night. Modernized folk, work and play by the clock and are even learning to die on scheduled time. The old man was in bed recovering from a siege of the grippe. When he was told about Adelle's death he broke down and wept but he bore up bravely. Evidently deep down in his soul he was not altogether spoiled by his continued successes but retained enough stamina to bear up in the hour of trial. Likewise his wife who is an invalid in the last stages of a devastat-

ing paralyses refused to ~~xiks~~ yield to grief beyond what her frail frame could endure. Whether it is religion or respectability which keeps these folks from abandoning themselves as our old type of Jews were wont to do, to unrestrained grief, or whether the habit of success has dulled the edge of sensitivity to loss, the fact is that the present type of prosperity has transformed the reactions of the Jew to the vicissitudes of life.

This afternoon the fourth monthly meeting of the Council for the Advancement of Judaism was to have taken place. There were only six present - Benderly, Scharfstein, Honor, Raisin, Jacob Kohn and myself. Margoshes who was to have led the discussion of the curriculum in Jewish education called up this morning that he would be prevented from coming. We just discussed the motto that should express the purpose of the group. In its last formulation it reads "Dedicated to the Advancement of Judaism as a progressive spiritual civilization." It was Raisin who suggested the substitution of "progressive" for "modern" which I had always been in the habit of using. I think that as far as phrasing our purpose we couldn't want anything better, but as far as realizing our purpose is concerned, it became clear to me that we were all engaged in a Quixotic undertaking. The only consolation we can fall back on is that preached by Unamuno in his interpretation of Don Quixote as the Redeemer of Mankind. What are some of the realities of the Jewish situation which accentuate the Quixotic character of our efforts? Scharfstein who pointed out that according to the Survey of Jewish Education there has been, in spite of the campaigning of the JEA a falling down in the attendance of Jewish children froma possible 28% of the child population of five years ago to 23% last year. And Dr. Benderly in his inimitable fashion pointed out the contrast between the interest in charity and

in Jewish education, the waste and duplication that have to be tolerated by the Federation in order not to alienate Adolf Lewisohn and his circle of friends (as e.g. the maintenance of two orphan asylums and of a technical school for girls which has a budget of $100,000 a year and which merely duplicates in poor fashion the courses given in the Washington Irving High School, as though we Jews didn't have enough stenographers and taxi drivers) the power of the Mt. Sinai and the Montefiore Home crowd to override the rules of the Federation about going out on independent campaigns. Speaking of our own type of East European Jews he compared them to Motke Habad. The latter was once seen running about four weeks before Pesah rubbing his hands with glee over the fact that he had half provided for Pesah. "It's full four weeks to Pesah, and you are already provided in part for Pesah? What happened?" he was asked. "You see,"he replied, "providing for Pesah consists of removing the 'hamez' and then getting the mazza. All my 'hamez' is gone." The case with the East European Jews is similar. They have stopped believing in charity and have not yet begun to believein Jewish education. He traced the failure of our type of Jews to achieve anything worthwhile to the lack of leader of the type of Warburg, who by his culture, tolerance and eagerness to place other men in the position of leadership and responsibility have succeeded in getting his people into line with his ideal of federation.

The annual emergecny meetings of the SAJ congregation - like the one of last night - called because of my serving notice that my endurance is at the breaking point seem to have the effect of galvanizing the members into a spell of temporary interest and activity. They are, however, a great drain on my energy and courage. For that reason I might compare them to a kind of annual blood

transfusion insofar as I pour periodically into the SAJ a goodly measure of my own life blood and enthusiasm to keep it from dying. The question is "Is it worthwile?"

* * *

Wednesday, February 6, 1929, 12:45 Mid.

This has been a full day. At 10:00 I officiated together with Dr. Poole at the funeral of Adele Unterberg Joseph. Although I had worked out carefully what I was going to say I forgot some of the finest sentences in the course of my remarks. Isidore highly approved of what I said but I knew how I failed to come up to such good form in address as I ought by now to have been capable of. The handicap of not being able to learn by heart to briefest little talk that I write out is one I have never been able to overcome. I know how ridiculous it is of me to attach any importance to such trifles, especially in the light of the tragic circumstances which constitute their background, but I must be honest with myself and record my inability to treat them as trifles.

Incidentally, I discovered a new savage beauty in the 90th Psalm with its primitive conception of sin as being the cause of suffering and death. I ask myself the question whether life was more interesting and enjoyable when men believed as that Psalmist did that they were being consumed by God's anger or now that they so identify themselves with the Divine as to conceive Him as subject to the same limitations of chance as they are.

After the three hour session at the Seminary I met a group of students of the JIR brought over to the SAJ by Dr. Sidney Goldstein for the purpose of having me explain to them my conception of Judaism and the nature of the SAJ. He had with him about ten men. With the exception of one or two they did not impress me as of a high order of intelligence or personality.

At the Seminary Faculty meeting the question came up what to do with young men who cannot enter the Seminary because they still have to attend college, yet who ought to be taken in hand and be tiven an opportunity to continue their Jewish studies. The suggestion was made that a special preparatory course for such young men be established atthe Teachers Institute. No formal resolution, however was passed to that effect.

After that meeting I talked to Adler in his office about the reorganization of the Homiletics department. I asked him as a hypothetical question whether the Seminary would make it possible for me to devote myself entirely to the teaching of Homiletics, if I were to decide to give all other work, assuming of course that I would be given an assistant to correct the sermons of the students. Dr. Adler thought favorably of the idea and expressed the hope that within a year the Seminary would be able to ask me to do what I proposed. He even mentioned $12,000 as a possible salary. It appears to me that that would be an ideal solution of my personal problem.

After a conference with Rosenthal from 7:30 to 8:30 I attended a meeting of the Administrative Committee of the XOA which lasted till 11:45. Col. Kisch was present and gave a very interesting talk on the Zionist situation in Palestine. He brought out the following points: 1) the present High Commissioner, Sir Chancellor is more outspokenly in sympathy with the project of a Jewish homeland than his predecessors. 2) The Wailing Wall ~~xxxx~~ incident has been capitalized by the Mohammedan world to influence sentiment against the Jews. England remembering that the occasion for the Indian meeting was the rumor than animal fat was used in the making of the bullets is bound to move cautiously in this matter. 3) The argument used by Kisch against a representative parliament is that equalization at the

present time would mean a leveling down of civilization. 4) The Arabs walk barefoot are illiterate and use their wives as chattel slaves. 4) It would be to the interest of the Jews to have the English government raise the standard of the Arabs. 5) The League of Nations is liable to compel England to give representative parliament to Palestine. 6) The failure of Arab parliaments in Egypt and Lyria is likely to postpone the establishment of parliament in Palestine. 7) Palestine is certain to become a great industrial center due to the nearby presence of the raw materials cotton and wool, with the Jews in the lead. 8) Lord Melchet has bought wide tracts of orange land and swamp land, the latter from Wauchope on condition that when drained a part of it shall revert as payment. 9) He is wholeheartedly devoted to make Palestine Jewish and therefore takes care to mplay Jewish labor.

Dr. Rubinow gave an optimistic report of the present status of the ZOA. The most comforting part was the beginning of the shrinking of the deficit and the cutting down of expenses.

* * *

Tuesday, February 12, 1929, 1:20 in the morning

Saturday morning, February 9: Larger attendance than usual at services (130) and earlier than ever. Sermon on treaty between Italy and Pope. A good many seemed unable to follow the discussion of issues involved in the Church-State question.

Sunday, February 10: Dr. Kurt Willelm of Germany and his wife visited my class at TI. He remarked that although as a student at the Seminary he was opposed to my homiletic approach he has found by experience that it is the only one feasible with people, especially young folks, nowadays. When he preached in the style he originally favored his wife told him he was talking nonsense.

Monday, Feb. 11: Dr. Benderly, Honor and I went to see Benton of Teacher College to have him credit the students of the TI 60 points instead of the 45 he had advised the TC authorities to grant our students for the work done with us. The argument turned upon the question to what extent our training could be accounted as cosmopolitan or humanist value instead of being sectarian. When Benderly told him that I saw to having Judaism taught as a civilization he acceded to our request.

That same evening there was a meeting of the SAJ Board. The women sent Mrs. Gelb as emissary with a number of requests. Some had to do with the services and evinced such total ignorance of the most elementary ideas of the prayer book that I was horrified. They alsosuggested that Spielberg be requested not to bluster at SAJ meetings about his having no use for religion.

Tuesday, February 12: The members of the TI staff met at my house. The meeting lasted from 5:00 to 11:30 P.M. The subject of discussion was what to do to get Benderly to discontinue his efforts with his "Kvuzot" in view of the demoralizing effect that they are bound to have on the TI.

* * *

Wednesday, February 13, 1929, 12:30 mid.

I forgot to mention that on Monday, Feb. 11 I attended a meeting of the committee appointed by Weizmann to represent the ZOA in the discussions with the non-Zionist group. The committee was asked to meet Col. Kisch who explained the plan of organization as formulated by the Executive Committee in London. I thought the machinery was too complicated but my counter suggestion had flaws in it too.

This morning I came to class at the Seminary without my lecture notes but fortunately Kollin put a question to me which gave me a chance to telephone to the house and have the lecture notes brought to me by the time I had to make use of them. Kollin's question was "What truth is there to the allegation that the Judaism of the Bible is lacking in mysticism?" This led me to point out that when we speak of mysticism we must distinguish the following three types which as a rule are either praised or condemned promiscuously: 1) Theurgic mysticism which is the survival of primitive religion and being out of harmony with the advanced thought of the race should be designated superstition. 2) Philosophic mysticism which embraces all typesof philosophy in which the mind recognizes its limitations and which in the knowledge of ultimates accepts intuition as a truer guide than reason. This is represented by thinkers like Al Ghazali, Halevi, St. Augustine, Kant, Bergson. 3) Saintly mysticism which is the state of mind attained through a sense of divine presence and which gives rise to various emotional experiences varying from serenity to ecstacy and to actions testifying to such experiences. The psalmists, the saints and the ascetics manifest this type of mysticism. It is the last type which we should mean and aim for in public worship and private devotions. To cultivate it deliberately by reckoning with the psychological laws that underlie these states of mind is just as legitimate as using our knowledge of psychology of childhood to cultivate ethical character in the child.

I was very glad to see that the Jewish Guardian of London of January 25, 1929 found it worthwhile to devote three columns to an attack against the conception of Judaism as a civilization and to note that the writer caught the main point of that conception when he compared it to that of Roman Catholicism, though, of course, he

failed to realize that Judaism so understood differs from Roman Catholicism in the following three respects: 1) It is the civilization of the people that evolved it; 2) it is national and not imperial in scope; and 3) it means to be progressive and not static (which it would be if it were to assert its original supernatural claims; 4) it is this-worldly in contrast with Catholicism which is intensely otherworldly.

Lena and I saw tonight O'Neill's play "Dynamo." In that play O. dramatizes the conflict between Fundamentalist Religion and Materialist Science and seems to pose the problem "Which of the two is the more insane?" O'Neill appears to be through with plays based on the problem of social injustice and has become obsessed with the question What Is God? The attempt to use the drama as a medium to call attention to the basic problem of existence is certainly proving more successful in his hands than one might have anticipated, but I am afraid that his success is due to the dramatic element being laid on so thick as to hide the problem from view. "Wings" which is more nakedly moralistic will certainly not last as long as these plays of O'Neill.

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Sunday, February 17, 1929, 8:00 A.M. On train from Buffalo to N.Y.

A little over a week ago Stone of the UPA office in N.Y. called me up and asked me to go to Buffalo to help launch the drive there. The regional director Shulman who had been there for some time seemed unable to organize a campaign committee. The office was intending to send Col. Kisch and Sokolow but without an effective committee headed by an influential chairman their mission would be in vain. Stone therefore suggested that I occupy the pulpit of the Beth El Temple on Friday night and that I meet a group of people the Sat-

urday night following and urge them to accept the responsibility for the campaign.

I arrived at Buffalo last Friday at 9:30 and was met at the Station by Dr. Efros the rabbi of Temple Beth El and Shulman, the regional director for the UPA campaign. When Shulman commented upon the cold weather, Efros added "Buffalo is a very cold city in more senses than one." I saw at once that he was not happy in the rabbinate which he had assumed only five months ago. How could he be after having been engaged in educational work nine years as head of the Baltimore Jewish Teachers College? He is one of the graduates of the Seminary who have scholarly aspirations. He is Hebraist and something of a poet in Hebrew. I could never associate him with the petty tasks of the ministry. It seems that the funds of the College ran low or that his income was not adequate, for it was certainly nothing but money considerations that could have moved him to make the change. In his conversations with me Friday and Saturday he referred time and again to the crass ignorance of the people in his congregation. If his five hundred members he doubted whether there were two who knew a verse of Humash. Someone at the Buffalo University where Efros gives a course on the Bible remarked that the only reason he gave the course was probably the fact that he wanted to have somebody to talk to. I myself have often noted the deplorable state of affairs the conservative rabbis have to cope with (That of course includes me as well.) The old time Orthodox Jews have on the whole enough of the "Humash and Rashi" background to supply the preacher some Jewish points of contact. The members of the Reform Temples have for the most part enough of a High School education to supply the preacher with sufficient intellectual points of contact to enable him to use freely the vocabulary of the daily newspaper. But the so-called conservative congregations have no

cultural background whatever neither Jewish nor general. They are illiterates who are under the illusion that they are literate, and one must forever be at his wits ends how to establish a point of contact with them. This is illustrated by what Efros told me about one of his millionaire members. Efros has arranged to give a series of thirty Friday night lectures, ten of which are to be of a biographical character. Wishing to learn about the likes and dislikes of his members, Efros asked one of them which of the series he preferred. That member replied that he doesn't care for biographies. He is not interested in ~~xxxx~~ Moses. All that he wants is history. Apart from all else it is astounding how this type of Jew is prejudiced against any reference to Moses, despite the few occasions when such references are ~~xxxx~~ made. It would never occur to a Christian to say that he was tired of hearing about Christ despite the continual harping upon the few meagre incidents of the life of Jesus.

When Tschernichowski came to Buffalo, Efros tried to interest his people in T's mission. Of course no one had the least notion who T. was. The report that appeared in the press described him as a cantor of international renown. This description Efros traced to the statement made by Rabbi Goldman in introducing T that T was a sweet singer in Israel.

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Monday, February 18, 1929

I doubt whether Efros is the man to civilize that community. Although as a result of his eight or nine years experience as a teacher he has ~~xx~~ come to understand that the function of the rabbi should essentially be that of the teacher, he is too ambitious of scholastic achievement and fame to trouble himself about the detailed planning involved in changing the popular conception of the rabbi's function in the community. Besides I think he is too self centered and

conceited to be a likable person and will probably offend enough people before long to make his position in Buffalo untenable.

After discussin the UPA situation with Shulman and Efros it became clear to me that my mission resolved itself to getting Polakoff the president of Beth El, to accept the chairmanship of the local campaign. I was not pleased with Efros' attitude. Instead of acting energetically to get the most influential people to come to the meeting that was being arranged for Saturday night he turned the matter to Polakoff and the latter went about the task in a rather lackadaisical fashion. I did all I could to prod Efros on to display more energy.

I spoke Friday night at the Temple Beth El taking as my subject "The Jewish Agency." The talk was given with a good deal of verve and should have had some effect in arousing sentiment for Palestine. It gave me courage to lay seige to Polakoff to break down his stubborn resistance against accepting the responsibility for the campaign. Next day when I had lunch with him at Efros' home I made it quite clear to him that by reprising to accept the chairmanship he would wreck the campaign. In the evening when about twenty people showed up at Efors-Pollakof invitations I again saw how Efros was trying to keep in the background and instead of helping me acted very coldly. He had even neglected to provide that the study where those invited were supposed to meet me should be heated. When I came I found the men ~~xix~~ in the chapel for daily services sitting in their hats and coats like mourners waiting to say kaddish. I saw to it that they should be seated around a table where they could take off their hats and coats. When after considerable pleading on my part Polakoff finally consented to accept the chairmanship every one present including Rabbi Matt expressed gratification and promised to cooperate. The only one who kept mum throughout the entire proceedings was Efros.

Tuesday, February 19, 1929, 1:15 A.M.

Benderly came at my request at 10 this morning. I stated to him the fears entertained by the TI staff as to the future of the TI on account of his having organized his academy consisting of the choice young men of the Hebrew High School. As in a previous discussion of this matter he was very resentful of our trying to interfere with his plans. What he said seemed plausible enough, though I do not suppose I shall get the TI faculty to agree with me. He ascribed the interference to Honor's tactics.

He stayed till 4:00 discussing the advisability of my undertaking to work with that group by going through the available Jewish material for the purpose of arranging and interpreting it from a functional point of view. He suggested that I give up both the SAJ and the Seminary and accept $5000 a year as salary for that work. When I mentioned this to Lena this evening she flared up at the idea of my drawing a salary from the Bureau. I can see her point, but instead of flaring up it seems to me that she ought to have tried to think of some other way than that of drawing a salary whereby I might devote myself to that kind of work. But unfortunately Lena doesn't appreciate these intangible values which seldom receive worldly recognition and acclaim.

Tonight I delivered the first of my lectures at the Brooklyn Jewish Center. There were between 50 and 60 people present. I spoke on Judaism as a historic process. If it weren't for the measly $300 which these lectures will bring me I wouldn't think of going on with them. The lack of response and apparent failure to grasp the significance of what I had to say about Judaism as a Historic Process sapped me of a good deal of strength and courage which I need if I am to keep up the fight in behalf of the Jewish cause.

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Saturday night, February 23, 1929, 12:45

Perhaps I shall ultimately extricate myself from the necessity of functioning as the rabbi of the SAJ congregation and having to preach every week sermons that take away a goodly portion of my time during the working year (besides befogging my mind and disqualifying me for writing of more permanent value) and that generally prove too difficult for the half-literates who constitute the majority of the congregation. The step which I took today might lead to my long awaited self-emancipation. I asked Harry Liebovitz to come to see me this afternoon. When he came I told him that I had kept on postponing my literary work in the hope that I would succeed through the SAJ to demonstrate the conception of Judaism as a progressive spiritual civilization. I now realize that I have been expecting too much of the people who compose the SAJ and that it will be necessary for me to effect my purpose through the medium of rabbis, teachers and social workers who would have to get from me a fully elaborated program. Hence I want to withdraw from the SAJ. H.L., instead of assuming that there was only one way in which I could achieve my purpose, namely through complete withdrawal asked whether with the elimination of the congregational activities a portion of the present group might not in some way continue to back my program of advancing the cause of Judaism. I told him that if a group of ~~xxxxx~~ thirty or forty of the present membership would care to continue as an SAJ to make it possible for me to go on with my literary work and publish say a book a year I would be very glad to continue as head of the SAJ. This proposition seemed to fall in apparently with what he himself had long entertained in his mind, for it met with his immediate approval. Now that there is a likelihood of the building being sold, this plan might go through.

I saw Dr. Tschernowitz at the Mt. Sinai hospital where he has been for the last two weeks. It looks as though serious complications set in. I was heartbroken to find him in a semi private room in the public ward. The room was not ventilated and filthy. He was shaking with chills and had to call for a blanket. He had no nurse. When I rang the bell for hot water an orderly came in and took his temperature which proved to be more than 103. This evening I spoke to Mrs. S. S. Wise about getting him into a private ward.

I called on Mr. Yellin of Jerusalem at the Monterey. He did not let me go unless I promised him to make some efforts to get funds for his Teachers Seminary.

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Sunday, February 24, 1929, 12:00 M.

The mistake in the philosophical appreach to the conception of God has been to ascribe attributes to God. This mistake has reduced the philosophers to the necessity of interpreting all attributes negatively for if those attributes were to be taken in a positive sense they would place God in the same category as created beings which is emphasizing the unique.character of God, if they had said that God is attributeless and had rather put the question concerning the nature of God thus: What attributes of the universe, as we know it, point to a reality and meaning beyond themselves? Much confusion would have been avoided if the attributes of divine significance were ascribed not to God but to the universe.

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Monday, February 25, 1929, 1:30 A.M.

This was a well spent day. I worked out the outline of the article "A Critique of Orthodoxy" and dictated it to Rosenthal. In the evening I visited the Unterbergs. He had arranged to come to see

me. I thought he wanted to talk to me about the Teachers Institute plans. Instead I went to his house and there he handed me a check for $500 in recognition of my services during this recent bereavement. I wouldn't think of course of accepting it for my personal use, but I accepted it on the understanding that I was to apply it to a worthy cause in memory of Adele. It is already on its way to Dr. Adler with the request that it be applied to the Loan Fund of the Teachers Institute. In addition I did my daily chore in Midrash "...and said what a good boy am I."

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Tuesday, February 26, 1929, 3:15 P.M.

Three Seminary men came to see me within the last 24 hours. The first was Zwelling of the class of '31. I originally thought he could think but the more I have to do with him the more I find that he has a confused mind. In addition he is very argumentative. When I discuss with a man of that type I become irritated. Before long I found myself entangled in an argument with him about the relation of the students to the professors at the Seminary. What he said about the fear that the students have of taking exception to what they are told is true enough. Nevertheless that is but half the story. Since it is a fact that a good deal of their questioning is prompted by the spirit of showing a teacher to be in the wrong, a spirit that has remained with us Jews from the days of Talmudic pilpulism.

The other two men were Goldfarb and Greenfield, both of the class of '32. They came to see me about their general reading. In the course of the discussion they mentioned the fact that they were engaged as teachers in Hebrew schools where they were required to teach the Bible stories and stories from the rabbinic literature from the strictly Orthodox point of view. Otherwise they would lose

their positions at once. Even a story like the one about the p.753 Goldfarb said, he dared not intimate that it was not meant to be taken literally. The members of the Education Committee examine the children frequently and would not tolerate the slightest suggestion that might impute the literal truth of any story whatsoever. The children of course ask questions and mention that what they learn at public school completely contradicts what they are told in those stories. That does not concern either the rabbi or the education committee. Or when Greenfield objected to having to teach to youngsters of nine and ten the details of p.753 or the rabbi told him that he was only that age when he had learned these parts of the Pentateuch and they did him no harm.

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Thursday, February 28, 1929, 10:10 P.M.

This has been a strenuous day. At nine-thirty I went to Mt. Sinai Hospital where Philip Hyman, youngest son of the late Gerson Hyman and brother of Dr. Abe Hyman lay dying. He expired a little while after I came. His mother had sent for me. She sat near the deathbed and bore herself with almost unnatural calm. Her son who was in his 38th year took sick only two weeks ago. Yet she consoled herself that he died instead of remaining a cripple as a result of the disease which overtook him and that he was at no time aware that he was fatally ill. I do not know whether to approve or disapprove of this attitude of hers, whether to call it fortitude or hardness.

When I returned home I found Grossman and Signer. In the midst of my discussing my sermon on "Dynamo" with them Sanderling phoned that he wanted to see me at once. When he came he told me of his bitter experiences with his congregation of which Reit is president. Reit is aiming at a judgeship and is utilizing the

synagogue to advance himself politically. Recently Reit invited Mayor Walker to speak at the tenth anniversary of the synagogue. He ordered the celebration without even informing Sanderling and had himself scheduled for the introductory speech. He has been horending and humiliating Sanderling at every possible opportunity and to cap the climax he got the Board to send to Sanderling a summary dismissal without even giving him a chance to be heard. Poor Sanderling wept as he told me the story of this scandalous attack on his honor and reputation.

This afternoon I presided at the meeting of the Teachers Institute staff. I reported the result of my interview with Benderly with reference to his "Agevutzah" urging the men of the faculty to refrain from belligerency and to do the best they can with the material they are getting. I succeeded in calming them. During the rest of the meeting we dealt with the question of evening courses, the establishment of an Institute of Hebrew Studies for those who wanted to continue their Jewish studies without preparing themselves to teach, etc.

This evening Kutai came to see me about putting him on the Teachers Institute staff so that he might be able to remain in the country; otherwise he will have to go back to Palestine. I can't see what I can do for him in this regard, but I shall have a talk about him with Adler. He is the kind of person through whom I could work out an idea that I have been harboring for a long time, namely using the pageant, the pantomine and even the drama together with music as the principal forms of Jewish public worship. From what he said to me I could see at once that he is just the man to carry out that idea.

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Friday, March 1, 1929, 5:40 P.M.

I officated this afternoon at the funeral of Philip Hyman. Here is a mother whose husband left her a great deal of money. Every one of her sons is financially successful. All of them had been brought up in the old Orthodox environment. Their father was vice-president first of the most important East side congregation, then of an important uptown congregation. Yet today not one of them is affiliated with any congregation. They found themselves totally helpless when this death occurred in their family. Not a one of them could read the services for the deceased. Why should such detachment from Jewish life be countenanced? Why should any rabbi be allowed to officiate at weddings and funerals of detached members of congregations? The practice of English Jewry to have in such cases all arears for communal tax paid up before permitting the body to be buried in a Jewish cemetery seems to be an excellent means of preventing such irresponsibility as most of our Jews permit themselves.

Samuel Shipman the playright was in the same machine with me in going to and from the cemetery. He seems to have read quite a bit, but he is all mixed up.

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Saturday night, March ?, 1929, 12:00 m.

This morning I received a letter from Adler informing me that the Faculty voted at one of the meeting from which I happened to be absent that I be awarded the D.H.L. honoris causa at the next graduation exercises.

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Wednesday night, March 6, 1929, 12:20

This evening I have been having a spell of tiredness, a tiredness that is more of the mind than of the body. I do not think it is the after effect of work that I have done but rather for the fore effect of work that I ought to be doing - work not altogether to my liking, answering letters, a talk on Wings Over Europe to be given Sunday night, and a sermon Saturday morning.

This has been rather an exciting week. Sunday night Adler was dined by the Faculty in honor of his trip to Palestine. Suspecting that I might be asked to speak I dawdled away a good part of the morning trying to hink what I could say. I resumed thinking about it after I got through teaching. When I arrived at the Seminary no one said a word to me about my having to speak. I therefore ate my meal in peace and conversed with those at my table. Just as we were about to say grace, Marx came over to me and notified me that I would be called upon. I categorically refused on the ground that I should have been informed beforehand, since as I learned they had decided last Friday that I ought to speak. When Marshall was about to introduce me he was told by Marx not to call on me. Finkelstein was next. He spoke very well, the best up to that time. In the meantime Marshall was called away and turned over the toast mastership to Davidson. Davidson believing that I would feel hurt if I wouldn't be called upon announced me. Fortunately I had formulated in my mind the main idea of what I was going to say and spoke well and to the point. It was assumed by everybody that I got up my talk on the spur of the moment. It probably wasn't nice of me to play the comedy of refusing at first when Marx asked me. But I was honestly and sincerely reluctant to speak so that I am not altogether the villain that I make myself out to be.

I must say I liked Adler's reply to the speeches very much. He deprecated the eulogies and the expectations raised by the idealizations of him conveyed in the remarks of the various speakers.

Last night I gave the third lecture at the Brooklyn Jewish Center. The subject was the Three Types of Medieval Jewish Adjustment. The audience was small, due partly to the very inclement weather but I was spiritually satisfied with the new light in which the preparation for the talk led me to see mysticism in general and Jewish mysticism in particular.

The discussion in the Homiletics hour convinced me that unless one is thoroughly grounded in the scientific approach to the history of Judaism one cannot possibly grasp the significance and implications of either the reinterpretation of Jewish values or the reconstruction of Jewish life.

Joe Levy informed me this morning that at the meeting of the SAJ Trustees which took place last night they discussed the notice I had given them through Harry Liebovitz of my intention to withdraw from SAJ activities. He said they realized that they had no moral claims upon me to hold me to the SAJ and that they and the rest of the membership body were partly to blame for the failure of the SAJ to make any headway. They were unwilling, however, to liquidate the organization and therefore agreed to establish an endowment fund of $100,000 to carry on SAJ propaganda. They decided to sell the building (for which I understand they are being offered $275,000).

This evening Bromberg came to see me and urged me to promise the group that would continue to be identified as the SAJ that I

would continue holding weekly services with and for them at some room that would accommodate about 30 or 40 people. The main point, it seems to me, is that I should not speak of disbanding or liquidating but of reorganizing the SAJ.

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Thursday, March 7, 1929, 12 m.

I have worked rather industriously today. I prepared the outlines of the talk I am to give on Sunday night which is the more important one - and of the talk I am to give Saturday morning. After that I went to see Dr. Rubinow about the possibility of my withdrawing from the Zionist Organization. I explained to him that I was unable to do justice to the ZO and that I should give more attention to my work at the Seminary. He demurred at my suggestion claiming that no matter how emphatically I would state my satisfaction with the status of the Organization the inference would be drawn that there must be something wrong with it. In the meantime I realized that it was important for me to be present at the meetings scheduled for Saturday night and Sunday morning. Attention should be called to the failure of the Reform rabbis at the last conference of the Union of Hebrew Congregations at San Francisco to give the slightest indication of their remembering that they had pledged their support to Marshall and Warburg in the matter of the Jewish Agency. It is also necessary to make clear to the members of the Organization that a cultural program such as I outlined in my initiatory addresses in the fall was of such magnitude that it would be ridiculous to expect the Organization to carry it out itself. What I had in mind was that the Organization should turn to the various agencies, religious, educational and social, to put that program into effect.

It occurred to me as I got up this morning that an excellent title for a book consisting of the essays I am now publishing in the SAJ Review would be "Whither Judaism?"

This evening Rabbi Joshua L. Goldberg of Astoria, a graduate of the JIR called to get my help in raising $2000 to be given to Tschernichowski before his return to Europe.

My recent discovery that the Kabbalists and mystics were aiming at exactly the same goal as the scientists and inventors of today, control of the forces of nature (except that the former based all their reasoning on the assumption that the world was governed by personal instead of impersonal forces) seems to me to have very far reaching implications for the proper understanding of religion. Kabbalah is the transition between ancient magic and modern science. It is all wrong to imagine that because kabbalah engaged in elaborate theories about God (theosophy) it had the same purpose in mind as Aristotelian metaphysics, namely, the knowledge of truth with a view to the contemplation of and communion with Deity. Not contemplation or passive perfection but power to control the forces of the environment was what kabbalah aimed at. Its theospphy was only a prolegomenon to its theurgy. This is why its theosophy was based upon the emanation theory of God, for only upon the basis of such a theory could God logically be brought down to the practical every day needs of man. So viewed religion is nothing more than primitive science, and modern science is the child and heir of ancient religion. The scientist of today is the son of the mystagogue of yesterday and the grandson of the medicine man of the day before.

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Friday, March 8, 1929, 3:15 P.M.

A few personalia of interest:- In his talk at the banquet last Sunday Dr. Adler said some interesting things about himself. He stated that there was a tradition in his family not to have any eulogies delivered when any member of the family dies. This was said apropos the eulogies addressed to him by the speaker of the evening. As a young man he was in Palestine in the interest of archaelogical research in behalf of the Smithsonian Institute(?). He then had occasion to acquire some experience in diplomacy in the course of his contacts with high officials of government. His interest in specifically Jewish work, which led him to give up his position at the Smithonian was aroused in him by a gentile physician who treated him when as a young man he was seriously ill. The physician who had knowledge of the chaos that existed on the lower East side of N.Y. some forty years ago said to him that a man of his administrative ability was needed to bring some order out of that chaos. That administrative ability he acquired as a librarian, and had occasion to use at one time as curator of a zoological garden.

He stated very frankly that throughout his life he was fortunate in earning the friendship and cooperation of people of high standing and ability (these were not the exact words) and that in actuality he was a man of very moderate learning and moderate ability.

In speaking ~~km~~ of Dr. Tschernowitz who is at present laid up with serious illness at the Mt. Sinai Hospital, Rabbi Joshua Goldberg recounted the various troubles that have afflicted the Tsch. household. The illness of his wife and his son and of his daughter (who is married to Rosenthal) together with the danger in which he himself is at present makes him appear as though he were a modern Job. I was especially grieved to learn that his sons have been unable to adjust

themselves to the conditions which obtain in this country and still retain the sense of dependence upon parents which old world surroundings fostered in them. Moreover I was surprised to learn that Tsch. is a man who finds himself at home mostly with young people and that they in turn are very fond of him. This should have made him an asset to the JIR, yet I have never heard Wise intimate that Tsch. had a hold on the students.

This afternoon I wrote to Samuel Rosenblatt an acknowledgement of the receipt of his book "The High Ways to Perfection of Abraham Maimonides." When I compare that piece of work with my own translation of Luzatto's Mesilat I cannot but realize what a greater amount of learning and ability are displayed by Rosenblatt than I can lay claim to. His entire education, both Jewish and secular, was conducted over a long period of years with the regularity of clockwork and the intensity of a military discipline whereas mine was haphazard and interrupted by dawdling and the need of earning a livelihood at a comparatively early age. Besides he probably has a more retentive memory than I have and greater physical endurance (due to a health heredity) which enabled him to work steadily at one thing without tiring. I wonder whether at my age I can make up for the poor training in my younger days, especially as despite all my efforts to give up both Zionist and SAJ activities I am unable to emancipate myself.

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Saturday night, March 9, 1929, 1:00 A.M.

The night before last Judith came home tired and moody. Lena happened to mention Atlantic City as a place where Judith might go to over the weekend to rest up. At this suggestion Judith snapped back "I don't want to go to A.C. That's a place for fat old Jews."

I expressed my resentment at her using that phrase and she half-explained it by saying that I shouldn't take her remark seriously. Last night another incident took place in which I displayed undue sensitiveness. Judith was reading the current number of the SAJ Review which contains an article by Jacob Kohn. When Lena suggested to her that she should read the article she remarked she wouldn't read anything by Kohn. It irritated me to note how unsympathetic she was toward things Jewish; how totally devoid she seemed to be of that Judenschmerz which any Jew who is not ignorant, selfish or a Philistine ought to experience. What contributed to my irritation was the belief that this hard-heartedness was induced by the only intimate friend she has, Helen Cohen, Isaac Cohen's daughter. It is strange how uncomfortable I feel about this Helen Cohen. She strikes me as one of those Jewish Jew-haters that curse their parents for having brought them into the world. I realize that I may be mistaken, yet I have noted so many evidences of her antipathy against Jews and none of any sympathy that I cannot help believing about her what I do. It is natural therefore that I should imagine that she is exercising an anti-Jewish influence upon Judith. Accordingly, when I was exasperated by Judith's second remark into which I read a derogatory connotation with regard to matters Jewish I let her know that I attributed her attitude to Helen's influence. At this Judith became frenzied with rage, madly flung away the book she had been reading, and burst out of the room screaming. Lena joined her. I was no saint either, but with sharp cutting retorts I countered the accusatory epithets they both hurled at me. This storm, however, which is the first of its kind in our home, did not last long. After an hour it blew over and the three of us realized that we had made fools of ourselves, and continued to love each other with greater intensity than ever.

The sermon this morning given to an audience of 110 turned out better than I had expected. It dealt with the question to what extent has Jewish religion been what the Marxists charge all religion with being, a means of exploiting the property-less classes.

This evening I attended the silver wedding anniversary of Abe and Hannah Liebovitz, After that I took part in a meeting of the Zionist Administrative Comm.

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Sunday night, March 10, 1929, 12 M.

There are no words that more accurately describe my state of mind just now than that of that matchless phrase פּ ר ב\ Why art thou bowed down O my soul and why doest thou groan? I wonder why I was unable to do justice to myself in the talk that I gave to-night on "Wings Over Europe" before an audience at the SAJ. I am sure it was due to some self-suppression. There was something in me that revolted at the idea of having to talk on that subject. I guess it is the fact that I had to make of some of the most significant truths about Judaism a tail to the kite of a puerile play that had to be taken off the boards after a three months' run. That Jews should find the sheerest nonsense interesting so long as it not identified with Judaism makes me bitter. I felt like telling the audience the old story that Demosthenes told about the ass and the man who sat in the shadow of the ass. Wherever I turn I am having this experience. Last night Sophie Ruskay expressed to me a second time her apprehensions about getting many of the women to come to hear me speak on the subject as announced. The subject is "What Is Modern Judaism?" She suggested that I change it to a talk on Dynamo. It seems to me that if we seriously mean to Zionize our religious educational institutions -- as I suggested in my remarks this morning before the

National Exec. Comm. of the ZOA -- here is our chance. We should go up and down the land denouncing this conspiracy among avowed religious Jews to give Judaism a wide berth.

I am sure it must have been this self-suppression that caused me to speak in a uniformly high-pitched voice, to be limited in my vocabulary and to forget some of the most important illustrations. I would not be a bit surprised that it gave me the headache from which I have been suffering a good part of the day. Probably, if I had reckoned with the difficulty I was bound to encounter as a result of having to go through with an unpleasant task I might have considered spending two or three days in such careful preparation of the material as to surmount that difficulty. But would it have been worthwhile to use up two or three days of energy to try to please and entertain a crowd pf people like those who came to hear me tonight? Would the most successful address I might have delivered have had the slightest effect in changing their attitude to things Jewish?

~~Hexxxtxxgkxxxtx~~

How tragic it is to be condemned to toil and fight for what seems to be a lost cause! The poet [illegible] formulated the question that gnaws at the heart of every sincere Jewish worker [illegible].

I read a little while ago in the Book Review of the N.Y. Times a review of Waldo Frank's book "The Re-Discovery of America." It made me unhappy to see him being censured for using a clumsy and pretentious vernacular and the substance of his book so dealt with as to make it appear inconsequential when as a matter of fact the reviewer himself cannot help rating it as a serious contribution to the evaluation of America. I know that when I read the instalments of the book that appeared in the New Republic I found that I began to see American life as part of the evolution of western civilization.

The American scene became an ordered affair in my mind. Yet when I praised these articles to Rosenthal he turned up his nose at them. On the other hand both he and Maurice Samuel have sung to me the praises of James Joyce's Ulysses, which I have not been able to get but which according to Judith's account is a sort of mystical abracadabra besides containg passages that belong to the same class of literature as bad boys are fond of writing on the walls and doors of toilets. Is the world crazy, or is it not a world at all but a sheer chaos, and all that you have to do to be considered great is to prove that you too can throw off all pretense to being a microcasm and prove that you are nothing but a microchaos. But why in the name of the nameless spawn of intellectual vermin that crawl in the diseased brains of degenerate humans, brains that are the foul smelling feces of the constipated gods of swinish lust and batlike bloodthirstiness should you want to prove anything? I suppose if I had taken the pains to indite about two to three hundred pages of this stinking concoction of filty verbiage I would have my book suppressed and would be acclaimed a great writer.

Yet I can't help feeling that a world in which a character like Rasputin can play so important a part as he did and in the end become the theme of numerous biographies is far from being sane or human. It consists of beasts taking note of an unusual beast that succeeds in holding down its fellows from rising to higher levles of being. In a world in which there would exist a sense of values he would be ignored. His memory would have been wiped out, not in the way we Jews try to wipe out the memory of the wicked by cursing it ||ישׁמו but by suppressing it. Yet I realize fully that to go about deliberately forgetting sinners and suppressing the memory of their foul deeds is silly and childish. I really am at a loss to know what is best. Once we begin to think about the simplest

problem of conduct we land in antinamies and paradoxes. No wonder that many who think hard do get giddy and pronounce the world a whirling phantosmagonia.

Here for instance is a very specific question I should like to have answered. For the last hour and a half I have been writing aimlessly only to find some compensation for my frustrated hopes and ambitions. Would I not have employed that time to better advantage if I had worked on the paraphrase translation of the Midrash of Shir Hashirim? From one point of view the answer should be an emphatic yes. A well worked out paraphrase translation would open up new territory to those who are interested in exploring the field of Jewish knowledge. From another point of view the answer should be in the negative. For anyone who has a fair knowledge of rabbinic style and a sense for the English language could do that work. On the other hand no one but myself could write my diary. Whether what I have to say is wise or foolish, interesting or boring it is the attempt of a personality to save itself from inarticulateness and oblivion by the mere skin of its teeth. Its struggles are entirely its own and no other person in the world could know them and record them. That fact makes of this kind of writing an actual addition to the sum of sense or nonsense that constitutes man's literary heritage. Now that I have stated both sides of the case I find that the hour is 1:45 A.M. and that it is time to go to bed.

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Friday night, March 15, 1929, 12:45

I sometimes imagine that psychology will incapacitate man for action or drive him insane. Suppose I try to analyze what prompted me to when I spoke at the National Executive Meeting and in one of the editorials of the SAJ Review to take the Reform rabbis to task for failing to allude to the Jewish Agency at the recent convention of

Union of Hebrew Congregations? Should not the interests of peace and considerations of tact have prompted me to keep mum as everybody else is doing? What drove me to act the part of troublemaker? Partly, no doubt it was the hypocrisy of the rabbinical flunkies who when Marshall addresses them to say bah, they say bah, and when Vogelstein orders them to say booh, they say booh. These spineless creatures have abetted the rich and influential Jews in the effort to asphyxiate Judaism. But I believe that it was my own restlessness and desire to make myself felt that had a good deal to do with my decision to take up the cudgels for the Jewish Agency. I deserved the rebuke which Marshall administered to me in a letter he wrote me this week provoked by a report of what I had said at the meeting on Sunday. To make matters worse that report dragged in Marshall's name and ascribed to me the inuendo that Marshall went back on his promise. I must be a very righteous man, indeed, to have been punished so soon after I sinned. Not only did I suffer all day Monday from a bad conscience, but suffered in addition the penalty of having to formulate an answer to Marshall which took me more than two hours and left me mentally exhausted.

How I wish I could hie me into creative obscurity where I would not be tempted to be annoying and pulling people by their sleeves to make them turn around and learn of my existence. It looks as though I shall not long be troubled by the SAJ. From what I can see it does not require much to put a quietus on it. Friend Joe Levy with his wise measure of reducing the membership dues from $75 to $25 per person has created a deficit for the Society to the tune of about $15,000. I could not permit the present status to continue. To bring it out of the mire into which it has been dragged first by the stupidity of the Board and then by their completely renegging on their promise by building up a large membership which would have

required far more time and energy than I could spare. Yet I would have been contented to invest more time and energy had I had the least assurance that I would be able to achieve concrete results like the permeation of a number of homes with Jewish atmosphere, the support of some Hebraic cultural effort, a vitalized mode of worship, the publication of a weekly periodical. But with nothing in the offing to give the least promise of any of these aims being realized, I would be wronging the Seminary and the Teachers Institute if I were to divert to the SAJ the time and the effort which I owe them.

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Saturday night, March 16, 1929, 1:30 A.M.

The Seminary faculty meeting which took place last Wednesday was presided over by Marx on account of Adler's being away. Rubel's request that he be given the rabbinical degree came up for discussion. It did seem a pity that he should be the first victim of the faculty's determination to cut down on the number of nincompoops it graduates annually. No one could conscientiously say he was worse than at least fifty ~~xxxxxx~~ of those the Seminary has inflicted on the community. But we can't be moving in this vicious circle forever. Davidson argued that if we were consistent we would refuse to graduate Kollin and Weger. Every time Kollin opens his mouth, Davidson said, he makes a fool of himself. Davidson was undoubtedly right. Although Kollin has carried off honors one year after another because of his capacity for hard work the fact remains that he has an addled pate and is lacking in personality. But the line has to be drawn somewhere. The vote was 3 against 3. I was among those that voted against Rubel being graduated as Rabbi this year. Marx cast the deciding ballot as opposed to Rubel's graduation.

In the course of the discussion Davidson referred contemptuously to the demand of the students that the studies be coordinated to some extent with the practical work of the ministry. Marx referred in the same vein the the request they had made that the lectures be mimeographed and distributed before each session so that the session sould be devoted to discussion. "The brazen impudence." "The idea!" "They want to tell us how to run the Seminary." When Davidson spoke of the wild demand of the students for coordination of the work, he looked quizzically at me as though I had primed them to ask for such an unheard of thing.

Last Tuesday night, March 12, I concluded the series of four lectures on the Development of Judaism at the Brooklyn Jewish Center. The audience at the last lecture was the largest, about 80, the rain having kept away a good many people from the two preceding lectures. I was personally very much satisfied with the opportunity the series afforded me to formulate a general survey of the Development of Judaism and especially the conception of mysticism as a third type of medieval adjustment.

This morning the attendance at the services was somewhat over 100. My sermon which might have been called "Adult Education" based on the text from IKJ where Solomon refers to David having been eager to build the sanctuary was mediocre.

This afternoon Reichel, who got his rabbinical degree from the JIR called. He ran down the JIR. He also said that conservative congregations refuse to accept graduates of the JIR. He therefore wants to become connected in some way with the Seminary. The whole thing doesn't seem Kosher to me.

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Sunday night, March 17, 1929, 2:00 A.M.

Of late I have been experiencing difficulty in falling asleep when I got to bed. It must be due to nervous tension. I have been giving a good deal of thought to what I hope will some day appear as a book entitled "Judaism as a Civilization" (Iprefer it by far to the title "Whither Judaism?). The surge of ideas on the subject and the prospect of putting out at last a respectable piece of work make me all agog with excitement. How comparatively easy it would be to put that conception of Judaism into effect once it were defined and rendered capable of transmission to Jews of creative ability. For example an editorial of mine in the SAJ Review on the possibilities of Jewish art brought me the acquaintance of an interesting person who might prove of great help in giving concrete form to the program of Judaism as a civilization. R. Leaf (whose former name was Lipschitz) of 188 Columbus Ave. is engaged in Jewish art work for synagogues and homes. The editorial I referred to was shown him by somebody and I received a letter from him written in Hebrew thanking me for stimulating Jewish art. With my dilatoriness in answering letters especially in Hebrew, I found another means of letting him know that I appreciated his communication. One of the members of the SAJ is about to contribute a curtain for the ark. I had Lena recommend this Mr. Leaf to him. This is how Leaf happened to call this morning. I was glad to find in him a likeable person with a good deal of knowledge and fine judgment on matters of art. I was especially interested to learn that he had experience in teaching arts and crafts in Simon Ginzberg's school. There at once opened up before me the vision of having him teach the students of the Teachers Institute that type of work, and help to make of the TI building which I hope will be completed for next fall, a center of Jewish art.

The more I think on the problem of Judaism the more convinced I am that the only possibility of saving Judaism in this country and for that matter anywhere, even in Palestine, is making it the theme of as many and varied aesthetic creations as possible. If I had the genius of a William Morris I would have been able to demonstrate in a practical way what I have in mind. As it is I must content myself with acting as impressario of existing artistic Jewish talent. If I could corral a group of creative artists, poets and writers and actors - say men like Kuttai, Leaf, Simon Ginzberg, etc. - I would begin by planning two definite lines of effort, one would be to Judaize the home, the other to create new aesthetic forms for worship such as pageant, dramatic music, pantomine, the dance and music.

Another matter which has been troubling me of late has been the question of what is to become of the local Zionist Organization? Under the present form of organization the ZOA performs no function other than that of enabling the New Palestine to carry on Zionist propaganda. Outside of that publication it plays no part whatever in the spiritual and cultural life of the Jews in this country. It occurred to me a little while ago that, in line with the suggestion I made recently with regard to having the existing Jewish institutions Zionised the Zionist Organization ought to be constituted mainly of representatives of Jewish organizations, such as congregations, fraternal orders, labor unions, etc. That form of organization would make the Zionist Organization a leavening influence in the spiritual life of American Jewry. If I could carry out this plan of organization I would be satisfied to hold office, otherwise I see no point to my spending time attending meetings and interrupting my own work without making up for the loss of time and energy by fruitful efforts of a public character.

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Monday, March 18, 1929, 1:00 P.M. (afternoon)

Among the books I got recently is Isadore Duncan's "My Life." Formerly a book like that would have been regarded as dangerous reading for a young girl. Still laboring under mid-Victorian fears (there ought to be a Jewish equivalent for mid-Victorian, but among Jews such books were not written or circulated) I was anxious to keep the book out of Judith's sight. I was careless, however, and so she got hold of it and read it. I confess that I was annoyed at the idea of her reading it, but when afterwards she expressed her opinion of the book I felt relieved. It seems that her aesthetic taste was revolted by the deliberate attempt on the part of Duncan at publicity and self-exposure. Judith correctly remarked that Duncan's defense of free love and promiscuity is nothing but a rationalization. It thus looks that Robinson who helped to introduce the concept of rationalization did good as well as harm. The harm comes of the way in which many callow youngsters use "rationalization" to pooh pooh many an honest spiritual reaction to life. But the good that rationalization does is in opening their eyes to the hollowness of the arguments in defense of licentiousness may compensate for the harm.

I met Judge Rosalsky as I was walking around the reservoir this evening. He stopped me and told me about a case of foreclosure in which the Hassidic Talner Rebbi is involved. According to Rosalsky's account the congregation of the Rebbi numbers over twenty thousand. They are all customers of the sacramental wines and liquors which he has stacked in the cellar of his house. This Rebbi is supposed to be making over $25,000.

At the meeting of the Matz Foundation Trustees this afternoon I heard it said that English is threatening to push out the Hebrew in ~~Rmx~~ Palestine. English signs are beginning to appear in Tel Aviv. Two samples of the English used were quoted. One sign reads "Diplomatic midwife;" another one reads "Slaughter who salughters himself every morning."

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Friday, March 22, 1929, 5:30 P.M.

Last Tuesday night I lectured at the Center of the Far Rockaway Synagogue on "Dyanamo." Why did the lecture come off successfully? Was it the fact that the attendance was larger than I had expected? Or is it that the Raskays somehow have the effect of evoking from me something of that epigrammatic and scintiallating type of conversation which it is the ambition of my life to be able to carry on? Once having been launched into that manner of discourse I was at my ease in the lecture? Whatever the reason be, that lecture at least was one of the few without subsequent regrets.

At the meeting of a special committee to revise the constitution of the ZOA (which took place Thursday, March 21) I advanced the suggestion that the organization consist not only of individual members but also of cultural and religious organizations to be represented at annual conventions through delegates duly elected or appointed. The members of the committee present - Lipsky, Judge Lewis, Ruttenberg (chairman) Robin, Dr. Rubinow, Dr. Rongz, at first failed to get the point as to the significance of such a move and they tried to belabor me with questions of detail as to the plan of organization, but I kept my head and succeeded in stating briefly and forcefully the tremendous prestige that would accrue to the movement from having representative Jewish institutions affiliated with

the ZOA and how it would solve the problem of the cultural activities to be fostered by the ZOA.

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Tuesday, March 26, 1929, 7:45 P.M.

I have not accomplished a thing since last week. I am not lazy nor given to dawdling but from time to time my system gets out of order, due mainly to constipation from which I am a chronic sufferer. Whenever I am physically affected that way my mind is dulled, my memory goes back on me and I feel generally out of sorts.

As I was leaving the meeting of the Special Comm. on Constitution of ZOA last Thursday, Morrison asked me what I thought of the United Synagogue? He had been asked to become interested in it and he wanted to learn from me whether it was sufficiently progressive to make it worth his while to be associated with it. I gave him my opinion that if men like him had taken an active part in the United Synagogue and if the few progressively minded rabbis who at present belong to it would take a determined stand it could become a progressive and constructive institution. He doubted whether there was any one else besides Israel Goldstein who amounted to anything.

The conversation somehow turned to the worthwhileness of such specific observances as kashrut and zisit. I told him that I was in favor of gheir being continued by reason of their effect on fortifying the Jewish consciousness. He had assumed that in progressive Judaism there was no raison d'etre for such observances, but when he heard my explanation he seemed to have learned for the first time that there was a plausible ground for the continuation of those ceremonies other than that of blind conformity to tradition.

Wednesday, March 27, 1929, 1:20 A.M.

I wonder how it will ever be possible to get a considerable group of intelligent laymen to understand and disseminate the humanistic conception of Judaism? I have been exceedingly unfortunate in the kind of people that constitute the SAJ. There is not a single person in the entire group either sufficiently interested or qualified to do what a man like Morrison said he would do, to wit, defray the expense of the publication of a prayer book which while more Jewish than the Union prayer book would be devoid of devotional selections and prayers that offend our esthetic and religious taste. Perhaps I am unjust to the group in making this statement. Perhaps if I had the courage and had made the effort to write a new prayer book I might have gotten the necessary funds to publish it with. But the trouble is that I am out for much bigger game. I am convinced that there are other and more important directions in which Jewish life should be fortified than rewriting prayerbooks. The habit of singing Jewish songs spontaneously and with gusto in the homes and on festive occasions is more important for Jewish life nowadays than getting a few people to take part once or twice a year in a well formulated prayer. If I had noticed the least progress on the part of the members of the SAJ in the desire to live and think more Jewishly I would have put up with all their vulgarities and unsociability toward each other and toward me and my family. But when after seven years of drilling the women come with the demand that we transliterate the kaddish because they would not think of taking the trouble to read it in the original, much less understand it, then all my efforts have surely been in vain.

One of the members, Mayer Gang, died suddenly last Thursday night. The funeral was arranged for Sunday and I was asked to officiate. Gang was a simple man, but of finer spiritual make up than the rest of our people in the SAJ. Out of gratitude for the higher esteem in which he held me I willingly consented to officiate. It should have been easy for me to formulate the sentiments which I felt strongly in this instance, yet I labored for over two hours Saturday night to put my thoughts together in presentable form and finally when I delivered myself of them the next morning I omitted as usual the finest sentences.

After I was through the Masons officiated. I was chagrined to realize how little aware our people are of the significance of the Masonic order taking upon itself the religious prerogatives of officiating at funerals. Its intent to supplant the historic religions is quite apparent. It is remarkable how perspicacious the intuition of the Catholic Church in combating this interloper. I would concede to the order all the deference due to any spiritual movement that means to combat superstition, but somehow I cannot tolerate this secretive and sneaky method of "stealing men's hearts." I shall have an editorial about this matter in the SAJ Review of next week.

~~Thu~~ The SAJ held an affair - dinner and entertainment - at the Hotel Astor which was intended to be both a seventh anniversary celebration and a Purim festivity. Only about 120 responded. The cost, $25 per couple, probably kept away a large number. The stupidity of charging such high price for a single meal and $25 as membership dues for an entire year illustrates the manner in which the SAJ has been run into the ground. What could I say on such an occasion? The contrast between the anniversary celebrations of former years

when there were present from 300 to 400 people and a certain degree of interest in the purposes of the SAJ was still evident. And this celebration naturally made me feel very blue. All I could do was to tell a few stories in which I hinted at my dissatisfaction. I thought I performed my difficult task quite well. The stories were entire apposite. Yet they did not seem to make the slightest impression. Outside of Joe Levy there was not a single person who alluded either to the fact that I spoke or to the matter of my remarks. I left the gathering exactly as Haman did the fine banquet which Esther had prepared for him. Not a single person accosted me even to the door. After all that much politeness I think I have deserved from them.

Every time I am inclined to take to heart the indifference of the SAJ members to my discontinuing to serve them in the capacity in which I have been doing for the last seven years and two months, I say to myself "How would you like to be in the boots of Wilhelm Hohegollerm who after having helped to industrialize Germany and having figured as one of the most powerful monarchs of one of the most illustrious peoples is now an exile bereft of honors and reputation? And yet he bears his degredation stoically. The greatest success I could ever attain in the way of popular acclaim, what are they to what that man enjoyed in the years of his sovereignty? So be resigned to your lot and use your time to advantage.

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Thursday, March 28, 1929, 1:00 P.M.

This morning Pearlman who is the executive secretary of the SAJ discussed the possible developments of the present situation of the SAJ. I appreciate the fact that he would like to have the SAJ so reorganized that he might continue to be associated with it. That would involve the willingness of the surviving group to advance at least $20,000 annually to carry out the program of a Jewish In-

stitute of Arts and Letters analogous on a small scale to the Institutа of Arts and Letters maintained by Columbia. I cannot see how the organization in its present demoralized state could be gotten to contribute that amount. It simply shows that Pearlman is far from being the kind of practical organizer that might have saved the SAJ from disintegration. Benderly's disparaging criticism of him does not seem to have been entirely wrong.

If I am to put any stock in what Pearlman tells me, there were some people last Monday night who were troubled by what I said at the so-called anniversary dinner. They felt rebuked and they were puzzled as to what I wanted to do with the SAJ. It may not be amiss therefore that I give the substance of my remarks.

"I should like to see the institution of the Purim Rabbi restored. In the Yeshibot every Purim it was the custom to have one of the students 'take off' the headmaster of the academy. As a rule he would take liberties he would not venture to take at any other time of the year." I then told the story about the student who compared the headmaster to Haman and what the Headmaster said to him next day when he (the student) came to apologize for having overstepped the bounds of propriety. According to that reply it is the prerogative of a human being to speak frankly on occasion.

I then told the story about the motorman who finding that running the car on the crosstown line prevented him from collecting many fares switched it off to Broadway. He failed to understand that his business was merely to help maintain the franchise. I on the other hand have not acted like that motorman, and have refused to divert the SAJ from its original purpose. Hence the small number participating in the anniversary dinner.

Another reason for the paucity of numbers may be stated in terms of the story about the Jewish farmer who/visited to a fashion-

able cafe and ordered coffee and pastry. On giving fifty cents to the waiter he expected to get change; but no change came. Instead the waiter said to him "Anything else I can serve?" When the farmer asked for the change, the waiter suavely explained that the pictures and decorations made it necessary to charge the full fifty cents. The farmer then went to another table, ordered another cup of coffee and cake. When he was through he gave the second waiter 15 cents. The latter said to him "We charge here 50¢" to which the farmer replied, "You mean the pictures;I paid the first waiter for that."

In view of conditions not being what they should be it was natural for such an episode to occur as the one of a few weeks ago when I refused to deliver the sermon because of the small attendance. The members took seriously my threat not to continue preaching unless the attendance improved. The next Sabbath we had a better attendance. As a matter of fact, however, my threat was similar to that of the man who came late to an inn and was refused supper. After a while he was heard speaking to himself in a menacing voice, "If I won't get anything to eat I shall have to do what my father used to do." The innkeeper became frightened and served him supper. On inquiring what it was that his father used to do the stranger replied "When my father didn't get what to eat he went to bed hungry."

The one fortunate element in my makeup, an element which to some extent compensates for my many handicaps and frustrations, is the consciousness of being anchored to certainties about religion and the future of the Jewish people. Those certainties at least give me the satisfaction of being able to play my part in life with a greater measure of sincerity than most people in my position. I became convinced of my possessing this advantage as I read Freud's "The Future of an Illusion." The fact that my religious convictions are Freud-proof is a great source of comfort to me.

I do not mean to imply that I subscribe to the kind of religion which Freud describes as an illusion. In fact the premises upon which he bases his conclusions have long been known to me. But granted those very premises I draw entirely different inferences. The force of his argument rests upon his gratuitous and unwarranted assumption that God must be conceived in the traditional fashion or not be believed in at all. The distinction that he draws between error and illusion is a very fruitful one. In contrast with error which is a mistake in judgment illusion implies the existence of some wish which seeks satisfaction. Then why identify God with the being fashioned by the imagination and not with the universe as it expresses itself through the wish that is back of the various god-ideas? This is so simple a jump that anyone with average intellectual agility should feel bound to take it of his own accord. That Freud refuses totake it I can only ascribe to some complex against religion which he must have developed in his youth or to a mental inflexibility which is characteristic of the oriental mind that ~~it~~ has never been impregnated by occidental thought or impregnated under circumstances of protest, fear and secretiveness.

The trouble with Freud's interpretation of life is not that it is incorrect but that it is one sided. It is undoubtedly a great contribution to truth to know the seamy side of our existence, of our virtues, arts and ideals. But it is nonetheless a falsification of life to give the impression that the seamy side is the only side and that the beautiful outer appearance of the garment or tapestry is an illusion.

Kollin came to get suggestions for the series of Pesah sermons he will have to deliver at New Bedford the coming holiday. In the course of the conversation he mentioned the fact that in Hoschander's class there was a discussion recently concerning the

ancient conception of God as a being of fiery substance. I had alluded to that conception in the explanation I gave of Gen. 15. To most students that sounded incredible. They wanted therefore to get Hoschander's view. But when they put the question to him whether it was true that the ancient Hebrews conceived God in that naive fashion he answered quite nonchalantly "Why not?" And Hoschander is regarded as being the last word in ultra-orthodoxy. Kollin said that Hoschander teaches quite frankly, perhaps he meant intimates quite clearly) that Abraham was a monolatrist not amonotheist. He quoted Hoschander is evincing surprise at being considered Orthodox. All this is quite a revelation to me.

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Monday, April 1, 1929, 11:30

Last Wednesday the Faculty of the Teachers Institute met at my call to discuss the curriculum as recently revised with a view of enabling the students to take advantage of the arrangements with Teachers College. As a rule I always look forward to these meetings with a great deal of apprehension because of the stubborn resistance which some of the instructors display to any departure from routine and convention. Somehow this meeting ran off more pleasantly than I had anticipated despite some very important issues that were brought up for discussion, to wit: Relying on the Hebrew High School to give us better prepared students, changing the emphasis in Jewish history from the specifically Jewish aspect to the more broadly human by giving more attention than hitherto to the background of universe history, modifying the instruction of the Talmud to correlate it with relevant ceremonial practices and ethical principles and reducing the total number of credits required. We covered all these matters in a session which lasted little more than two and a half hours with the most grumpy members expressing satisfaction with the number and nature of matters attended to.

I was not going to preach last Sabbath. The very sense of exemption enabled me to put in agreater amount of reading and thinking than in many a previous week. There are many factors that contributed to the sermon being to me a source of vexation. The amount of time spent in the preparation of it is entirely unwarranted by the good that it does, if any. It encourages in those who attend services the delusion that they are fulfilling their duty as Jews by subjecting themselves to a half hour's boredom. The effort to discover a theme that might interest the people and to present that theme from a sufficiently novel and yet familiar angle interrupts the train of thought which I may happen to be engaged in whether it be an attempt to master some detail of ancient love or to solve one of the current problems of Jewish life. Hence, I was inclined to regard my little speech at the Purim dinner as a valedictory to the SAJ congregation. But when Firday night came I recalled that the attendance next day would probably be somewhat larger than usual on account of one of the members having his son who was to be married this week called up to the Torah. The young man happened to be the one at whose wedding I had refused to officiate because it was to be held at the Bnai Jeshurun Synagogue where Israel Goldstein is rabbi. The reason for my refusal was that I once experienced a sense of affront at the hands of Goldstein when I officiated together with him in that synagogue. If I had abstained from speaking it would have looked as though I was trying to get even with the young man and his family for having arranged their wedding at the Bnai Jeshurun synagogue. I may be small but I couldn't afford to appear smaller than I am. I therefore took a sermon that I had preached six years ago and revamped it somewhat to bring it up to date. The people certainly liked it. It was (to use an expression employed by my niece Vivian when she asked me to give a forcible sermon on the occasion of

her son's bar mitzvah) a "knowkout." (Ther elegant characterizations of a sermon are "You put over a 'good number' this time, Rabbi." and "That sermon was a wow.")

I do not want to be understood as minimizing the value of preaching. If there were the slightest indication that listening to sermons is not regarded merely as a religious tax which has to be paid by the shulgoer and which should therefore be made as light as possible, if I could have noted the slightest increase in Jewishness on the part of those who have been listening to me for the last seven years, I would have considered myself the happiest person in the world that I have a pulpit, because I really am fond of preaching. It is after all the futility of the thought and effort expended that galls me. Only a little while ago I received Ames' new book on Religion. He is a professor of philosophy at Chicago University and at the same time a preacher in one of the congregations of that city. (He is by the way one of the men whose writings on religion I began reading with a great deal of avidity fifteen or seventeen years ago.) Is he happy in his work as a preacher? Has he a responsive congregation? Or is he too merely a voice calling in the wilderness?

Saturday afternoon Mrs. Szold, Mrs. Poole and Mrs. Rosenblum a committee of the National Hadasah Executive, called on me. The Hadassah wants to nominate Judge Mack as delegate to the Zionist Congress, but they are prevented by the announcement in the letters sent out by the ZO to its constituents that only such as bound themselves to uphold the resolutions of the Congress of the Actions Committee should be nominated. The committee that called on me pointed out that article 32 of the Constitution of the World Z.O. reads "The delegates are not bound by any orders or instructions

from their electors." Lipsky had tried to use various specious arguments to persuade them that the announcement referred to did not contradict the clause in the constitution. While under the spell of his eloquence they thought he was right, but as soon as he left the room the spell was broken and they now feel themselves again obstructed in carrying out what they consider a legitimate wish by the devious tactics of Lipsky. It seems to me they are right this time, and I shall do what I can to get Lipsky to see that he is foolish in making such a fuss about keeping out Mack. If the affiliation with the non-zionists in the Jewish agency is in danger because of Mack's opposition to it then there must be something seriously wrong with it.

Saturday night Lena, Judith and I went to see a Yiddish play called "Dre Golizianer Chasuno" with Gatz as principal actor at the Public Theatre, Second Ave. and 4 St. It had little value from a dramatic or musical standpoint though it managed to be somewhat entertaining. It gave however enough features of the life in Hassidic Poland to arouse in a Jewishly attuned mind a sense of homesickness for the colorful Jewish life of the old world. It portrayed, for instance, the passionate idealization of the value of Torah, and although it introduced a fragment of American Jewish life with a strident and jarring effect, the contrast between the old and the new Jewish life was saddening. When I learned that Judith felt exactly as I did I was convinced that the Judenschmeg has gotten hold of her too. Should a Jewish father be glad or sorry that his chold is also a victim of the Judenschmerz?

Can I be charged with indoctrination for the way I teach the Senior and Junior classes of the TI? After all the years that

they had been receiving Jewish instruction they come to me totally devoid of any idea of how Judaism happened. They suspect more or less vaguely that Judaism did not come into the world in the manner described in the Torah, yet they are afraid that if they were to let go of that tradition they would feel spiritually abandoned. During the first year of the course I give them I unfold to them the evolutionary conception of Judaism. They follow me tremblingly for fear that I might tempt them into heresy and disloyalty. By the end of the second year they begin to acquire a sense of security in their new thought surroundings.

One would imagine that they are familiar at least with the content of traditional Judaism. Nothing of the kind. Some of the boys who attend synagogue have some idea of the details of Jewish life and practice, but the girls are totally ignorant. Yesterday, for example, I had occasion to mention "Parah Adumah." Upon my asking them whether they knew anything about the law pertaining to it some said "Isn't it the animal on which lot is cast, etc." and another one replied "Isn't that the animal that is killed when some one has been found dead?"

It must have been the irritation caused by the stupidity of our Jewish educators whom I hold responsible for this perverted training of the most promising human material for a Jewish future that caused me to lose my patience at a foolish question put by one of the students. I made her appear very stupid for asking the question she did. She felt very much hurt and remarked that she didn't see why I should get so angry. Her calm rebuke stung me to the quick. I proceeded with the lesson I had to discuss the contribution of the prophets as having to do with the problem of human beings learning the art of living together each word that I uttered seemed to cry to my hypocrite. You talk about social righteousness and

here you bullied a poor little girl because she asked you a silly question. I am glad I had the sense and the decency to apologize to her in the presence of the class instead of waiting till the class was dismissed.

This reminds me of the apology offered me by Zeillin (a seminary student) last week. In the course of the lesson I said something to which he took exception. "Why, that's preposterous," he said. Fortunately I did not take him seriously. I understood that he did not mean to offend; he simply couldn't think of the right word. His apology came after the class was dismissed.

One of the main reasons probably for our being always on edge, teachers as well as students, is that there is so much self-suppression, hypocricy and inconsistency in our mode of life. The following will serve as an illustration. The Seminary register states that the students are expected to observe the Sabbath and Kashrut. Since the TI is part of the Seminary its students ought to be expected to live up to that rule. Yet if we were to do that we would have to expel some of our best and most earnest students who are compelled to work on the Sabbath to earn a living. The TI faculty happened to touch on that question but I think it was shunted for fear that it might lead to violent disagreements.

Yesterday Ruffman, one of the best students of the Senior class, asked me whether he did wrong in riding to the SAJ services last Saturday. He has to work Saturdays to support himself and his parents. Last Saturday happening to be before Easter he had the day free. Being very anxious to attend services of the kind I had talked about he came to the SAJ House. Although he ordinarily rides to his work (because the place he works at is far from his home) he was afraid he acted improperly in riding to the services. I set his conscience at ease by telling him that circumstances as he was

he could not have acted differently. Did I do the right thing?

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Wednesday, April 3, 1929, 12:30 midnight

This has been a day without regrets. I attended to my work wrote a long and difficult letter, had conferences, made some progress with the article for the coming issue of the SAJ Review, had no occasion to take or give offense and acted friendly and was dealt with in friendly fashion.

After I was through with the work at the Seminary I walked home with Weisgall. He had come to see me for the purpose of asking me to write letters of introduction to some of the rabbis in the various cities which he will visit to obtain funds for the Herzl issue of the New Palestine. I consented to write those letters because I want to do all I can to help him in his undertaking. He also asked me to contribute an article to that issue. In fact he haa my name listed on his prospectus. ~~xxxxxx~~ I am mightily tempted to work on it because I believe I have the germ of an excellent idea for an article on Herzl. But the effort would interfere with my plan to concentrate for the next few months on "Judaism as a Civilization."

The germ of the idea I refer to is that Herzl has made an important contribution to the principle of Jewish self-emancipation by insisting that it is not sufficient for the Jews themselves to accept it. It must be formally accepted and recognized by the nations. It takes two to create status, the one who is to possess it and the one who is to acknowledge it. The Jews have been deprived of their status as a legitimate nation ever since the days of Rome. But the significant result of such recognition on the part of the nations of Israel's right to nationhood is not only that Israel would experience a renascence but that the nations themselves would indirectly undergo a spiritual regeneration.

But what is the use of talking about what I should like to do. With my limited powers I must conserve my energies and focus them on one undertaking until it is consummated. There is a special reason just now for my confining myself at present to getting out "Judaism as a Civilization." Elisha M. Friedman has succeeded through an article of his which appeared some time ago in a monthly publication of the Union of Heb. Congr. in getting some one to put up $10,000 the greater part of which is to be awareded as a prize for the best book that would deal with the inner problem of Judaism. He wanted me to be a member of the committee to draw up the plans and to pass upon the material to be submitted, but upon my asking him to excuse me from serving he understood that I wanted to try for the prize. He complimented me on the articles which were appearing in the SAJ Review and said that I seemed to him the most eligible candidate for the prize. I therefore ought to put everything else aside and go at this thing with a will.

I wonder what led Israel Goldstein to call on me today? I doubt whether it was really his desire to get me to agree with him that the ZO ought to take over the deficit of the Young Judea or to get my opinion as to the advisability of launching a Jewish medical college. I believe he wanted to learn from me directly what truth there was to the rumor that the SAJ wanted to sell its building and give up its congregational activities. In that case might not the SAJ want to make use of one or two rooms in his Community Center, as one of the SAJ members suggested in a talk to him?

It appears that both Israel Goldstein and Jacob Kohn will show themselves more friendly as soon as the SAJ will discontinue its congregational activities, provided the SAJ will not take up quarters at the Community Center of either one or the other.

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